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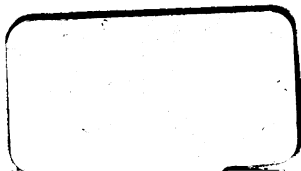
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ANCIENT GREECE,

From the Earliest Times

DOWN TO 146 B.C.

COMPILED BY

R. F. PENNELL,

INSTRUCTOR IN PHILLIPS EXETER ACADEMY.

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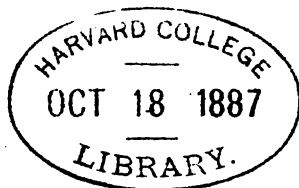
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P R E F A C E.

THIS volume is composed of selections taken chiefly from Curtius and Rawlinson, and arranged in such a manner as to bring in events of the *first* importance. All other facts, even though important, have been omitted, on the principle that a mere compilation of names and dates is not only unattractive, but also highly injurious, to the beginner.

The matter contained in the book is amply sufficient to prepare one in Greek history for any of our colleges. At the same time the preparatory student should remember that the true place to learn the history of the Greeks and Romans is in their writings.

I wish here to express my obligation to Dr. D. F. WELLS for his kind and gentlemanly assistance in preparing the map and plans given in the history.

R. F. PENNELL.

EXETER, N.H., June 20, 1874.

INTRODUCTION.

IN times long before any recorded history, there lived in Asia (possibly in the region lying between the rivers Oxus and Jaxartes) a people called the **Aryans**. As this race increased in numbers, their country became too small to support the excess of population. This excess found relief in migrating to the south and west.

The earliest migrations west were made by the **Celts**, who pushed on as far as the Atlantic coast, and whose language is represented to-day by the inhabitants of Bretagne, Wales, and Ireland.

The second migration was made by the **Teutons**, the ancestors of the English, Germans, Danes, Swedes, and Norwegians.

The Teutons were followed by the **Slaves** and **Lithuanians**, from whom are descended the inhabitants of Russia, Bohemia, Hungary, and Poland.

Distinct from these migrations, another succession of tribes left the primitive Aryan race in later times, and occupied the peninsulas of Greece and Italy. They were called the **Pelasgi**, and their language formed the foundation of both the Latin and Greek tongue.

Nothing definite is known about the **Pelasgic** period of Greece.

Subsequently other tribes branched off from the same mother trunk and swept over Greece. Although originally of the same race as the Pelasgi, they were more highly civilized on account of their contact, in course of migration, with Eastern nations.

The tribe that was destined to be predominant among these was the **Hellenes**, who first settled in **Hellas**, a small district of southern Thessaly, but finally spread over the whole of Greece and assimilated the other tribes to themselves.

The early history of the **Hellenes** is as much enveloped in darkness as that of the Pelasgi. They claimed to be descended from a common ancestor, **Hellen**; and that from his two sons, **Dorus** and **Æolus**, and two grandsons, **Ion** and **Achæus**, were sprung the four grand divisions of the Hellenic race, — viz., **Dorians**, **Æolians**, **Ionians**, and **Achæans**.

The **Ionians** and **Dorians** became the leading races; the former represented by **Athens**, the latter by **Sparta**.

To relate all the stories of the Greeks about their ancestors would require a volume in itself. We shall speak of only a few.

Cecrops,¹ who came from **Egypt**, was said to be the first king of **Attica**. He founded **Athens**, and divided

¹ **Codrus** (1045 B.C.) was the last king of **Athens**. When his city was hard pressed by the **Dorians**, an oracle stated that his death would ensure the safety of the city. The patriotic king went to the camp of the enemy in disguise, and in a quarrel with the soldiers managed to be killed. The **Athenians**, unable to find a suitable successor to such a hero, abolished the title of king, electing **Medon**, the son of **Codrus**, as **Archon** for life.

This was the beginning of the life **Archons**, which lasted until 752 B.C., when **Archons** were appointed to hold office for ten years, called **Decennial Archons**.

the state into twelve parts. He introduced civilization, marriage, and the worship of the gods.

Danaüs was an ancient king of **Argos**. He had fled from **Egypt** with his fifty daughters, and was selected by the **Argives** as their monarch.

Pelops was a native of **Phrygia**. Driven from his country, he wandered to Greece, where he became of so much influence that all southern Greece was called after him the **Peloponnesus**, *i.e.* "**Island of Pelops**." His son **Atreus** was king of **Mycenæ**.

Cadmus was a **Phœnician**, who founded **Thebes**, introduced the use of letters and the cultivation of the vine.

From these traditions we can infer that the **Egyptians**, **Phœnicians**, and **Phrygians** settled in various localities in Greece. The civilization of these settlers was higher than that of the people among whom they settled. Hence the Greeks were improved by them. From the **Phœnicians** they learned the use of the alphabet. But these settlers were not numerous, and did not affect the language, customs, or religion of the Greeks to any marked extent.

RELIGION.

The earliest form of **Pelasgic** religion was the worship of one supreme being, **Zeus** (**Jupiter**). The most ancient oracle in Greece was dedicated to him at **Dodona**, in **Epeirus**. The responses of the oracle were given from the sacred oaks, in the rustling of whose leaves the voice of the divinity was heard. Subsequently the worship of other divinities was introduced, as that of **Aphrodite** (**Venus**), **Poseidon** (**Neptune**); and in **Attica**, **Demeter** (**Ceres**), and **Athena** (**Minerva**).

But the god whose worship was more universal than that of Zeus even, was **Apollo**. To his oracle at **Delphi**, persons came from all parts of the Hellenic world to consult the priestess called **Pythia**. Here was kept a golden statue of the god, and a fire never allowed to die out. In the centre of the temple there was a small opening in the ground, from which arose an intoxicating vapor supposed to be the breath of the god. The **sacred tripod** (three-footed stool) stood over this opening, on which the priestess took her seat whenever the oracle was to be consulted. Inspired by the vapor, she gave her answers in verse (hexameters). These answers were not infrequently ambiguous, and might be interpreted in several ways. The Delphian Oracle supplanted in a great measure that of Zeus at Dodona.

Mount Olympus was the abode of the gods; and here was the throne of Zeus, who, with his wife **Hera** (**Juno**), was the chief of the Olympian council. It consisted of **six** gods and **six** goddesses.¹

HEROES.

Among the heroes of ancient Greece, three stand out prominent:—

¹ *Besides Zeus and Hera, there were in this council:—*

Poseidon (*Neptune*), the god of the sea.

Apollo, the god of music, poetry, and eloquence.

Ares (*Mars*), the god of war.

Hephæstus (*Vulcan*), the god of fire.

Hermes (*Mercury*), the messenger of the gods.

Athena (*Minerva*), the goddess of wisdom.

Artemis (*Diana*), the goddess of hunting.

Aphrodite (*Venus*), the goddess of love.

Hestia (*Vesta*), the goddess of domestic life.

Demeter (*Ceres*), the goddess of harvests.

1. **Heracles** (Hercules), the national hero of Greece.
2. **Theseus**, the hero of Attica.
3. **Minos**, king of Crete and founder of Greek law and civilization. He was supposed to have received his laws direct from Zeus.

Theseus was one of the early kings of Athens, and founded her future greatness by instituting laws and festivals, erecting public buildings, and establishing a government.

Heracles was son of Zeus by Alcmena, the wife of Amphitryon of Thebes. Zeus visited Alcmena in the form of her husband, while he was absent, and became by her the father of Heracles. He was noted for his great strength and courage, and was generally represented as carrying a club. His great-uncle, Eurystheus, imposed upon him twelve labors,¹ all of which he performed successfully.

He afterwards married Deianeira. She, becoming jealous of a female prisoner he had taken, gave to him a garment soaked in poisoned blood. As soon as he had put on this garment, and the poison began to penetrate his body, he was seized with terrible pains.

- ¹
1. *Fight with the Nemean lion.*
 2. *Fight against the Lernean hydra.*
 3. *Capture of the Arcadian stag.*
 4. *Destruction of the Erymanthian boar.*
 5. *Cleansing of the stables of Augeas, king of Elis.*
 6. *Destruction of the Stymphalian birds.*
 7. *Capture of the Cretan bull.*
 8. *Capture of the mares of Diomedes, king of Thrace.*
 9. *Seizure of the girdle of the Queen of the Amazons.*
 10. *Capture of the oxen of Geryones in Erythia.*
 11. *Fetching of the golden apples of the Hesperides.*
 12. *Bringing the three-headed dog, Cerberus, from the lower world*

Seeing that death was near, he ascended Mount *Oëta*, raised a pile of wood, on which he placed himself, and ordered it to be set on fire. When the pile was burning, a cloud came down and enveloped him; and amid peals of thunder he was carried to Olympus, where he was honored with immortality.

THE HERACLEIDÆ, the descendants of *Heracles*, were driven out of the Peloponnesus shortly after the death of their ancestor, and settled in southern Thesaly. One hundred years later, in 1104 B.C., they reconquered (with the aid of the *Dorians*) the Peloponnesus, and divided its government among the lineal descendants of *Heracles*. This was called the *DORIAN INVASION*, or the *RETURN OF THE HERACLEIDÆ*.

THE SIEGE OF TROY. (1194–1184 B.C.)

There was to be a great wedding on Mount Pelion. The nymph *Thetis* was to be married to the mortal *Peleus*. All the gods and goddesses were invited to participate in the rejoicings; but, that there might be perfect unanimity in the assembly, the goddess of *Discord* (*Eris*) was not asked. With feelings full of anger, she threw among the guests a golden apple, on which was inscribed, "For the beauty," hoping thereby to cause discord. *Hera*, *Athena*, and *Aphrodite*, each claimed the apple, on the ground of being "the beauty." Zeus was appealed to. He ordered *Hermes* to escort the goddesses to Mount *Ida* in *Troas*, where *Paris*, the son of the king of *Troy*, was tending his flocks. He was to be the umpire. *Hera* promised him the sovereignty of Asia; *Athena*, renown in war; *Aphrodite*, the fairest of women for a bride. *Paris* decided in favor of the latter.

He afterwards went to the court of **Menelaüs**, king of Sparta, whose wife, **Helen**, was the most beautiful woman in the world. In the absence of his host, he ran off with Helen, and thus Aphrodite fulfilled her promise. Before her marriage, Helen had been wooed by princes from all parts of Greece. These princes resolved to punish Paris for his audacity, and fitted out an expedition against Troy. **Agamemnon**, brother of **Menelaüs** and king of **Mycenæ**, was placed in command.

The fleet rendezvoused at **Aulis**, in **Bœotia**, from which place it sailed to Troy.

The Trojans endured a siege of ten years, but were finally overcome by treachery. **Priam** was king of the city, whose son **Hector**, the greatest Trojan hero, was killed by **Achilles**; and his body, tied to the chariot of his victor, was dragged around the walls of the city three times. **Æneas** was a brave Trojan. His wanderings from Troy to Italy, where his descendants founded Rome, are the subject of the **Epic** poem of **Virgil**.

The hero of the Greeks before Troy was **Achilles**, son of **Peleus** and **Thetis**. He was the handsomest and bravest of all, and could not be wounded in any place except his heel. An arrow from the bow of Paris, unluckily striking him in this his only vulnerable spot, caused his death just before the close of the siege.

Odysseus (**Ulysses**) was second only to **Achilles** in bravery. In wisdom he was superior to all the Greeks, being their chief adviser before Troy. He was king of **Ithaca**, an island west of Greece. There his wife **Penelope**, a matron noted for her virtues and accom-

plishments, waited faithfully twenty years for the return of her lord and master.

HOMER.¹

The Epic poet of Greece lived, probably, in the ninth century B.C. His "*Iliad*" and "*Odyssey*" are poems of the highest order, never equalled by any of his many imitators. The subject of the "*Iliad*" is the siege of Troy during the last year. The "*Odyssey*" gives an account of the wanderings of *Odysseus* from Troy to Ithaca.

SOCIETY AMONG THE EARLY GREEKS

Was divided into four classes.

1. An hereditary king.
2. The nobles, or counsellors of the king.
3. The common people, who, practically, had no voice in the government.
4. The slaves.

The power of the king was not absolute. He was counselled by the nobles, who² were expected to express their opinions freely upon all matters. The people³ were called together to listen to their debates, and express their opinion of them by applause, or the contrary.

OLYMPIC FESTIVAL.

One of the chief ties that united the Greeks was the Olympic festival. This was celebrated once in

¹ Seven cities claimed the honor of being the birthplace of Homer; viz., Smyrna, Chios, Colophon, Salamis, Rhodes, Argos, Athenæ.

² The council of the nobles was called the *Boulé*.

³ The assembly of the people was called the *Agora*.

four years at Olympia, in Elis, on the banks of the river Alpheius. Here all sorts of games were engaged in, such as wrestling, boxing, jumping, foot races, chariot races, &c. This festival became of so much renown, that not only the Greeks attended it, but people from all parts of the world. The Greeks used the Olympic festival as an era in dates. The year 776 B.C. was regarded as the first Olympiad. To be proclaimed victor at these games, before the assembled crowds, was considered the greatest honor to be obtained. The only prize was a garland of wild olive.

There were also the **Pythian** games, held in honor of Apollo, at Delphi, once in four years; the **Nemean** games, in honor of Zeus, at Nemea in Argolis; the **Isthmian** games, in honor of Poseidon, on the Isthmus of Corinth, at its narrowest part. The last two were celebrated once in every two years.



CHAPTER I.

GEOGRAPHY OF GREECE.

I. GREECE proper is a peninsula in the southern part of Europe, situated between the 36th and 40th degrees of North Latitude. It is 250 miles long, from its extreme northern to its extreme southern limit, *i.e.* from the promontory Acroceraunia to Cape Tænarum, and 180 miles broad in its widest part, *i.e.* from Cape Actium to the plain of Marathon. It is in size but little larger than the State of Maine, which has about 35,000 square miles.

Greece is bounded on the north by Illyricum and Macedonia; on the east by the Ægean sea; on the south by the Mediterranean; on the west by the Ionian sea. It may be divided for convenience into three grand divisions; viz., Northern Greece, Central Greece, and Southern Greece, or the Peloponnesus, as the last is usually called.

Northern Greece includes Thessalia, Epeirus, and Dolopia.

Central Greece includes Acarnania, Ætolia, Western Locris, Phocis, Doris, Malis, Central Locris, Eastern Locris, Bœotia, Attica, and Megaris.

The Peloponnesus includes all south of Megaris; viz.,

Corinthia, Sicyonia, Achaia, Elis, Messenia, Arcadia, Laconia, and Argolis.

II. Greece is surrounded by many islands, the largest of which is Eubœa, separated from the mainland by the narrow strait of Euripus.

Salamis and Ægina are small islands south of Attica, in the Saronic gulf. Cythera is south of Laconia, in the Laconic gulf. Corcyra, Leucas, Cephallenia (or Samos), Ithaca, and Zacynthus are west of Greece in the Ionian sea. In the Ægean sea are many important islands, of which we shall mention only a few. Lesbos, Chios, Samos, Rhodos, Cos, (Naxos, Paros, Delos),¹ Seyros, Lemnos, Thasos, and Tenedos.

III. Greece is a very mountainous country. The Cambunian range bounds it on the north; the range of Pindus separates Thessalia from Epeirus. This range runs with some interruptions through Central Greece to Sunium, the southern promontory of Attica. The highest peaks among these ranges are Olympus (nearly 10,000 feet high), Ossa, Pelion, Othrys, Æta, Parnassus (8,000 feet), Helicon (sacred to Apollo and the Muses), Cithæron, Parnes, Pentelicus, and Hymettus.

Of the numerous ranges in the Peloponnesus, we shall only mention Taygetus and Parnon; the former separating Laconia from Messenia, the latter running parallel to it further east. Cyllene, in Arcadia, is a high peak, rising more than 8,000 feet.

IV. Owing to the numerous mountains, there are but few plains in Greece. The greater portion of Thessalia is a vast plain hemmed in by mountain ranges, and drained by the single river Peneius. In Bœotia there

¹ Belonging to the Cyclades.

are two large plains: one the marshy plain of Cephissus, much of which is occupied by Lake Copais (in the summer the greater part of this is dry, and becomes a green meadow, in which cattle are pastured); and the other, the plain watered by the river Asopus, on the verge of which stood Thebes, Thespiæ, and Plataæ.

Attica has three plains: that of Eleusis, adjoining the city of the same name; that of Athens; and that of Marathon.

In western and southern Peloponnesus are the lowlands of Elis, watered by the rivers Peneius and Alpheius; also, the plain about Sparta, watered by the Eurotas (beautiful stream), and the high upland plains about Tegea, Mantinea, and Orchomenos in Arcadia, and lastly the fertile plain of Argolis.

V. The rivers of Greece are numerous, but of small volume, the majority being little more than winter torrents, carrying little or no water in the summer time.

The largest of these streams is the Achelœus, which rises in Mount Pindus and flows southward, forming the boundary between Acarnania and Ætolia, and empties into the Ionian sea. It is about 130 miles in length. The chief river of Thessalia is the Peneius, which also rises in Mount Pindus, and after receiving many tributaries, forces its way through the vale of Tempe, between Mounts Ossa and Olympus, into the Thermaic gulf.

The Alpheius is the largest river in the Peloponnesus, rising in the south-east of Arcadia, flowing through Arcadia and Elis, and emptying into the Ionian sea. In some parts of its course it flows underground.

Among secondary streams are the Cephissus and

Asopus in Bœotia, the Peneius in Elis, the Eurotas in Laconia, the Cephissus and Ilissus in Attica.

VI. The lakes of Greece are numerous, but not remarkable.

The largest is Copais in Bœotia (for description see Sec. IV.).

VII. Of the countries of Greece, we shall examine more particularly, Bœotia, Attica, Laconia, Arcadia, and Argolis.

Bœotia is generally flat and marshy, but contains the mountain range of Helicon on the south, and lofty hills in the eastern part of the country. Lake Copais covers an area of forty-one square miles. The chief rivers are the Cephissus and Asopus.

Bœotia was noted for the number of its towns. The chief of these was Thebes; but the following were important, viz., Orchomenos, Thespiæ, Tanagra, Leuctra, and Platææ.

Attica is a mountainous and infertile country. Mounts Cithæron, Parnes, and Phelleus form a continuous range, running about east and west; in the south are Mounts Kerata, Ægaleos, Pentelicus, and Hymettus. Athens (Athenæ) was the only city of importance. Its rivers, the Cephissus, Ilissus, and Charadrus, are mere torrent courses.

Laconia consists mainly of a single narrow valley, that of the Eurotas, enclosed between two lofty mountain ranges, those of Parnon and Taygetus. Sparta, its capital, was situated on the Eurotas, about twenty miles from the sea. The other towns were unimportant.

Arcadia has by far the greater part of its area covered by mountains and narrow but fertile valleys. Im-

portant cities were numerous, as Mantinea, Tegea, Orchomenos, and Megalopolis.

Argolis contains a large and rich plain at the head of the Argolic gulf. Its capital was, in early times, Mycenæ; afterwards Argos. Tiryns was an ancient city. Troezen was in the eastern part, near the coast.

COLONIES.

The country which we call Greece was known to the Greeks themselves only as **Hellas**. And by **Hellas** they meant not only Greece proper, as described above, but also any places where Greek settlers had planted colonies.

Of these colonies, among the most flourishing were those planted on the western coast of Asia Minor, and the islands adjacent. They were divided into three classes, viz., **Æolic**, **Ionic**, and **Doric**, according as their founders were **Æolians**, **Ionians**, or **Dorians**. The **Æolic** cities occupied the northern part of the coast, including the islands of Lesbos and Tenedos. **Mytilene** was the chief city. The **Ionic** cities were situated mostly between the rivers **Hermus** and **Mæander**; also the islands of Chios and Samos were settled by Ionians. The chief cities were **Ephesus**, **Colophon**, **Clazomenæ**, **Miletus**, **Chios**, and **Samos**. The **Doric** cities were on the southern coast, with the islands of Rhodes and Cos. **Halicarnassus** (birthplace of Herodotus) and **Cnidus** were large places.

In the southern part of Italy, many¹ colonies were early established by the Greeks. These became so

¹ Tarentum, Metapontum, Sybaris, Thurii, Croton, Locri Epizephyrri, Rhegium, Elea, and Cumæ.

rich and powerful that all of Italy, from **Cumæ** on the one side, and **Tarentum** on the other, was called **Magna Græcia**.

On the southern coast of Gaul, **Massilia** (Marseilles) was founded about 600 B.C. In Sicily, **Syracuse** and **Agrigentum** were prosperous colonies.

Byzantium (Constantinople), in Thrace, was a colony of the Megarians.

Cyrene, on the northern coast of Africa, was founded in the seventh century B.C.

Amphipolis and **Eion** (northern coast of the **Ægean**) and **Potidæa** (on Pallene) were founded in later times, the latter by the Corinthians, the two former by the Athenians.

CHAPTER II.

SPARTA FROM THE TIME OF LYCURGUS DOWN TO 500 B.C.

Lycurgus was the real founder of the Spartan state. It is uncertain when he lived, but probably as early as 825 B.C.

Not satisfied with the management of public affairs in his native city, he travelled in foreign countries, for the purpose of making himself familiar with different forms of government. He is said to have made a special study of the Constitution of Crete, an island famous for its institutions and laws.¹ Upon his return he found the state full of dissensions and disputes. The Spartans all looked to him as the only person fit to remodel the government and frame a new constitution. Lycurgus accepted the task, and, when it was finished, called together the people, and required of them a promise to make no change in his laws until his return from a journey, which he was about to make.

He never returned, but is said to have starved himself to death, in order that his fellow-citizens might always be bound by their oath.

THE LYCURGEAN CONSTITUTION

assigned the duty of governing to:—

1. **Two hereditary Kings**, whose power was limited. They presided over the Senate, but had no more influ-

¹ See under **Minos**, page 5.

ence than other members. They were commanders¹ in war; and at such times, when outside of Laconia, their power was absolute. They possessed large royal domains in many of the townships in Laconia. They received frequent presents; and their table was supported at the public expense. They were also accompanied by a body-guard of 100 men.

2. **Five Ephors**, elected annually by the people, whose special duty was to see that the laws of Lycurgus were enforced, to scrutinize the conduct of all magistrates, even that of the kings, and to watch over the manners and morals of the people. Their power was supreme, and they did not hesitate to use it.

3. **The Senate, or Council of Elders**, consisting of thirty members, none of whom could be less than sixty years of age, and who held their office for life.

It was their duty to sit in judgment over all cases involving the life of a Spartan citizen. No measure could be discussed in the Popular Assembly until it had first passed through the Senate.

4. **The Popular Assembly**, composed of all free citizens of the age of thirty and upward. Meetings were held at every full moon. It had the power of declaring war and making peace; of choosing higher offices, and rejecting or approving the measures of the Senate.

The population of Laconia was divided into three orders, — **Spartans, Pericæci, and Helots**. The first of the three lived in Sparta itself, and were alone eligible to offices of the state. The most fertile portions of Laconia belonged to them, and they were maintained

¹ At first the kings commanded together, but afterwards one at a time.

by the produce of the land, which was tilled not by themselves (for it was considered disgraceful for a **Spartan** to perform manual labor), but by the **Helots**, who paid to them a certain proportion of the crops, sometimes even as much as one half.

The **Periœci**, or freemen, were the ancient Achæan inhabitants of Laconia, who had been conquered at the Dorian Invasion.¹ They were much more numerous than the **Spartans**, and cultivated the less fertile lands of the mountains.

They also worked the stone quarries and mines on Mount Taygetus, and supplied the market of Sparta with iron implements, building materials, &c. They had no influence or control in public affairs, and were in a position greatly inferior to that of the **Spartans**.

The **Helots** were serfs residing on the fields of the **Spartans**, and were obliged to pay a portion of the produce to their masters.

They could not be sold out of the country, being considered the property not of the master, but of the state, which they served, in the time of war, as light-armed troops, each of the **Spartans** being accompanied by one or more of them. If they showed unusual bravery, they were rewarded with freedom.

They were generally courageous and energetic; and, as their numbers increased, the **Spartans** began to fear them, and devised many cruel means of getting rid of them. At one time 2,000 were secretly put to death.

THE LYCURGEAN DISCIPLINE

aimed to educate in the **Spartans** those qualities which fit men best for war. According to it, "the chief end

¹ See page 6, under **Heracleidæ**.

of man was to live on black broth at home, to march about in heavy armor, to fight with or without cause, to beat or kill the Helots, and to die on the field of battle." To bring about this desired result, all male children, even at birth, were examined in public, and, if found deformed in any way, were exposed on Mount Taygetus to die.

At the age of seven, all males were removed from home, and taken in charge by the state. Their heads were shaved, they went barefoot, and played naked.

At the age of twelve, they were divided up into troops, and intrusted to the special care of competent trainers. The youths were not only expected to be adepts in all gymnastic exercises, but to endure all sorts of hardships without a murmur. To be whipped severely at the altar was a common mode of testing their endurance. Many were sent on stealing expeditions, and, if caught, were punished; not because they had been stealing, but because they lacked cunning enough to conceal their theft. Their meals were all taken at a common table, and the principal dish served was "black broth," which required a ravenous appetite to be palatable. When the Spartans became men, this discipline was not relaxed. Their days were spent in military drill, their nights in the barracks. The family seemed to be nothing, the *state* every thing. All interests must be subservient to the *state*, no sacrifice was too great for the *state*. Not only was this system of training demanded of the youths and men of Sparta, but the maidens also were expected to exercise daily in running, wrestling, and boxing, that they might be the better fitted to become mothers of a strong and hardy race.

The Spartan never dreamed of any literary education, and was even averse to social or commercial intercourse with other nations. He was obliged to use iron money, silver and gold being a forbidden coin; and, if a stranger ventured to enter the city, he was treated with marked coolness; in fact, all social intercourse, the delights of literature, family ties, and every thing that has charms to a civilized people was sacrificed.

The results of this discipline were that the Spartans became warriors unequalled by any in Greece. Their desire for war was irresistible, and engendered a passion for foreign conquest. Thus we see them early looking with covetous eyes upon Messenia, a country of woody valleys and well-watered plains, which were famed for the number and beauty of their herds and flocks, and for the variety of their shrubs and fruit-trees. The Lacedæmonians¹ began the

FIRST MESSENIAN WAR (743-724 B.C.)

by surprising *Amphela*, a border town of Messenia, and murdering its defenders. A long struggle then followed with varying success. Finally the Messenians were so weakened that they were obliged to take refuge on the fortified mountain of *Ithome*. Their king *Aristodemus* offered in sacrifice his own daughter to appease the wrath of the gods, but to no purpose. The Spartan soldiers still pressed them, until in the twentieth year of the war *Ithome* was abandoned, and those of the inhabitants who did not flee to *Arcadia* or *Eleusis* were completely subjugated.

¹ Sparta was sometimes called Lacedæmon, and its inhabitants Lacedæmonians.

After bearing the yoke 38 years, the Messenians again took up arms.

THE SECOND MESSENIAN WAR (685-668 B.C.)

centres around one figure, — that of **Aristomenes**, the Achilles of the Messenians. He is their champion in the three great battles of this war. He often penetrates into Laconia, surprising its towns; and even enters Sparta one night and hangs up his shield, as a token of defiance, in one of the temples. Three times he is taken prisoner. Twice he manages to escape before he reaches Sparta; the third time he is thrown (with fifty of his countrymen) into a deep cave in Mount Taygetus. He alone is not killed by the fall; and, shortly afterwards, seeing a fox creeping about among the dead bodies of his companions, he seizes it by the tail, and clinging to it finally finds an opening to which the fox comes in his struggles to escape. This opening **Aristomenes** enlarges until he can crawl out himself. Thus he escapes a third time from his enemies.

The stronghold of the Messenians in this war was **Eira**, a fortified mountain in the north-western part of Messenia. At this stronghold **Aristomenes** was finally compelled to concentrate his forces, and here he maintained an obstinate resistance for eleven years. At length, unable to hold out any longer, he, with his sons, forced his way through the assailants, and left the country. The rest of his life was passed in **Rhodos**, where he lived with his son-in-law. Those Messenians who did not emigrate to other countries were reduced to the condition of serfs (Helots).

The person who animated the Spartans most during

this war was the poet **Tyrtæus**, a native of Attica. He composed songs for the troops on the march and during the charge. The power of his poetry was felt by all, and served as well to quiet the discontents of the mutinous as to cheer the heart and exhilarate the spirit of the discouraged warrior.

Sparta could not rest satisfied with this victory. Arcadia now attracted her attention. The Arcadians had assisted the Messenians in the late war, and this was a good excuse for an attack upon their territory. This contest was prolonged for many years. The Spartans finally reduced the Arcadians to the state of subject-allies.

The power of **Argos**¹ also was broken, so that about 500 B.C. Sparta controlled nearly two-thirds of the Peloponnesus.

¹ At the time of **Lycurgus**, Argos was the most powerful city in the Peloponnesus. She was at the head of a strong confederation of Doric cities, and had colonies established in various localities.

CHAPTER III.

ATHENS FROM THE EARLIEST TIMES DOWN TO 500 B.C.

THE earliest government of Athens was a monarchy. There were seventeen kings in all, the last of whom was Codrus.¹ Medon, the son of Codrus, succeeded his father as Archon (ruler) for life. Thirteen life-Archons held office from 1050 to 752 B.C.

A change was now made in the duration of the Archonship to this effect, that the Archon held his office for ten years instead of for life. This change was brought about by the Eupatridæ (nobles). There were seven decennial Archons, who governed the state down to 683 B.C. Again the Eupatridæ changed the law, and instead of choosing one of their number to be Archon for ten years, they chose nine Archons, who were to hold office only one year.

Thus we see that the government of Athens developed gradually from a Monarchy into an Oligarchy, or the government of a few, who were chosen from the Eupatridæ. But the common people soon grew weary of this state of things. They were persecuted by the nobles, and many were sold as slaves to pay the debts they owed their oppressors. A code of written laws was demanded, for up to this time the laws had been traditional, and the interpretation of them had been in the hands of the Eupatridæ.

¹ See Introduction, p. 2.

Draco was appointed to draw up this code, 624 B.C. He made every offence punishable by death, so that his laws were called the "bloody laws" of **Draco**. They naturally did not give satisfaction; and **Solon**, one of the seven wise men, was asked (594 B.C.) to frame a new constitution for Athens. Its main object was to give the common people a greater freedom from the oppression of the rich and the nobles. This was effected in part by dividing the people into four classes, according to the amount of their income. The first class included those whose annual income equalled or exceeded the value of 500 medimni¹ of corn. The second class included those whose annual income ranged between 500 and 300 medimni. The third class were those whose income was between 300 and 200 medimni. The fourth and lowest class included all whose income fell below 200 medimni.²

The first three classes were taxed according to the amount of their property, the fourth class was free from taxes, but also could hold no public office. Only members of the first class could be **Archons**.

Solon also instituted a **Council of 400**, to be elected annually by the free votes of all the citizens.

The **Public Assembly**, or **Ecclesia**, composed of all Athenians, elected the **Archons** and higher offices, and accepted or rejected all³ the laws and decrees proposed by the **Council of 400**.

¹ A medimnus was about one and a half bushels.

² The first class were called the **Pentacosiomedimni**.

The second class were called the **Hippeis** (Knights).

The third class were called the **Zeugitæ**.

The fourth class were called the **Thetes**.

³ This was the first step towards an Athenian democracy, afterwards developed and perfected by **Cleisthenes**.

The **Senate** or **Council of the Areiopagus** (so called because it met on **Mars' Hill**) was the highest tribunal in the state, and "had general supervision of the laws, and exercised a censorial power over the morals and occupations of the citizens."

The **Areiopagus** judged cases of murder, and other crimes of a heinous character.

As soon as **Solon's** laws went into operation, quarrels began to arise between the different classes. Some said he had gone too far, others not far enough. They divided into three factions. A man by the name of **Peisistratus** pretended to support the faction represented by the poor class, and gained the mastery over the others; but, after he had worked into favor with the common people and obtained much power and influence, he threw off his mask and declared himself despot of Athens, 560 B.C. This is the beginning of the rule of the **Peisistratidæ**, which lasted until 510 B.C.

Peisistratus himself ruled with some interruptions until 527 B.C. He governed the people wisely and kindly. Under him Athens was prosperous. He founded a library, and made it public, and was the first who collected the poems of **Homer**.

Peisistratus left the government to his two sons, **Hippias** and **Hipparchus**, who ruled for some years in peace and harmony with the people.

But in 514 B.C. a conspiracy was formed against them by two young men, **Harmodius** and **Aristogeiton**; the former of whom was enraged with **Hippias**, on account of an insult offered by him to his sister. This conspiracy succeeded in part; viz., in the assassination of **Hipparchus**.

After the murder of his brother, **Hippias** changed the character of his rule from mildness to cruelty, and in four years (510 B.C.) he became so unpopular that he was expelled from the city. He afterwards repaired to the court of **Darius**, hoping to be restored to his native country by the aid of the Persians. He accompanied them in their first invasion of Greece, and was killed on the plains of **Marathon**, 490 B.C.

Cleisthenes was now (510 B.C.) the head man at Athens. He belonged to the noble family of the **Alcmaeonidæ**, who had been opposed to the **Peisistratidæ**. He introduced many reforms into the constitution in favor of the common people, and under him the Athenian government became really a democracy, — that is, a government of the people; whereas the government of Sparta was an aristocracy, — that is, a government of the “best,” or the nobles.

THE CONSTITUTION OF CLEISTHENES

tended to a more popular government.

The citizens were divided into ten tribes (each tribe including ten towns — demes — with their adjacent territory).

Cleisthenes increased the council of 400 to 500, and called it the **Boulé**. “Fifty were drawn from each tribe. All citizens in full standing, of thirty years of age and upward, could be drawn into the **Boulé**.”

“The business of this body was to prepare the questions that were to come before the **Ecclesia**. They also controlled the finances, and received foreign ministers.”

The most important tribunal introduced by Cleisthenes was the **Heliaæa**, a court of law, in which the influence of the people was deeply felt. Its members

were drawn by lot from the ten tribes, each of which furnished 600. The courts were held in eight or ten different places.

"The parties who had cases to be tried appeared before them and argued their cause. When the verdict was to be rendered, a herald called upon all who thought the accused guilty to hold up their hands, which were counted; then those who thought him innocent did the same; and the votes of the majority decided the case."

Cleisthenes also first introduced **Ostracism**. Its purpose was "to remove from the city for a definite time those who appeared to be superior to their fellow-citizens, by reason of their wealth, the number of their friends, or any other means of influence." It applied to cases where no crime was committed, and was no personal disgrace.

We have come now (500 B.C.) to an era in Greek history, and it will be well to pause for a moment and review our work. In Sparta we have the reforms of **Lycurgus** to remember; the **Messenian wars**, and Sparta's gradual increase in power, until at this time she controlled two-thirds of the Peloponnesus. In Athens we have **Draco**, **Solon**, **Peisistratus**, **Hippias**, **Hipparchus**, **Harmodius**, **Aristogeiton**, and **Cleisthenes**, the friend of the common people.

CHAPTER IV.

THE PERSIANS AND THE FIRST PERSIAN INVASION.

MARATHON, SEPTEMBER 12, 490 B.C.

BEFORE proceeding further in our Greek history, we will turn back and examine the early history of the Persians, since they had so much influence upon Greece.

The Persian empire was founded by **Cyrus I.** in 558 B.C. Previously to this, the nation was dependent upon the **Medes**; but **Cyrus**, who was very ambitious, saw that the power of the **Medes** was merely a name and not a reality, weakened as they were by high and luxurious living. So the Persians, headed by him, revolted; and instead of being dependent upon the **Medes**, the scales were turned, and the **Medes** were conquered and subdued by the Persians. At the death of **Cyrus**, 529 B.C., the Persian empire included all of **Asia** west of the **Euphrates**; also **Lydia**, which had been governed by **Croesus** (said to have been the richest monarch in the world), and the Greek cities on the western coast of **Asia Minor**.

Cyrus left his vast kingdom to his son **Cambyzes**, who reigned from 529 to 522 B.C.

He conquered **Egypt**. At his death the kingdom fell to **Darius I.**, who ruled from 521 to 486 B.C. He was the greatest of Persian monarchs. He had a large

army of over 1,000,000 troops, stationed in different parts of his kingdom, and his navy amounted to 1,000 ships.

He extended his empire by the subjugation of **Scythia**, 508 B.C. A few years later (500 B.C.) the ambitious designs of Darius were interrupted by the revolt of the **Ionian** cities in **Asia Minor**, led by **Miletus**. These cities obtained the aid of **Athens** and **Eretria** (a city on the island of **Eubœa**). They collected their forces at **Ephesus**, and marched straight for **Sardis**, the capital of **Lydia**.

The city was captured (499 B.C.) and burned to the ground.

Darius took active measures to put down this revolt; but, when he began to get the better of the **Ionian** cities in **Asia Minor**, **Athens** and **Eretria** withdrew their forces and went home. As soon as he had subdued the **Ionian** cities, Darius turned his attention towards **Greece**, and swore vengeance upon the people who had dared to aid his rebellious subjects. Active preparations were immediately made to fit out an expedition. **Mardonius**, a general of Darius, was sent out with a large naval force in 493 B.C.; but the whole fleet was disabled in a storm off **Mount Athos**, a dangerous promontory in **Chalcidice**.

Darius was not discouraged by this failure. He spent the next two years in fitting out a second expedition, placed under the joint command of **Datis** and **Artaphernes**.

The fleet sailed from the bay of **Issus**, along the coast of **Asia Minor**, to **Samos**. From here it directed its course to **Naxos**, to punish the bold islanders for not having immediately submitted. The city was burned

to the ground, and the inhabitants made slaves. From **Naxos** the fleet sailed to **Delos**, where the Persians offered sacrifices to the presiding divinities¹ of the island.

Eretria was the next place to which the Persians sailed. For six days they attempted to storm the walls, but in vain. Where force was of no avail, treason succeeded. The upper classes of the city sympathized with the besiegers and opened the gates. The city received no more mercy than **Naxos**, and the citizens were reduced to slavery. The Persians were elated. Their success thus far had been uninterrupted. Why should they not meet with equal good fortune at **Athens**? The nearest landing place in **Attica** was at **Marathon**, a plain on the eastern coast of **Attica** (22 miles N. E. of **Athens**) of about six miles in length, and from three miles to one and one-half miles in breadth, surrounded on all sides, except towards the sea, by high rocky hills. **Hippias**, who accompanied the Persians, pointed out this plain, and stated that it would afford a fine opportunity for them to manœuvre their cavalry. The whole Persian force amounted to 110,000, of which 100,000 were infantry.

As soon as the fall of **Eretria** was announced at **Athens**, a courier was sent to **Sparta** in all haste to ask for aid. The Spartans promised it, but failed to keep their promise through superstition, as it wanted but a few days of the full moon, and it was contrary to their custom to begin a march at such times. So the Athenians were compelled to fight by themselves.² The Athenian force, numbering 10,000 infantry, was under

¹ **Apollo** and **Artemis** were the especial guardians of **Delos**.

² 1,000 **Platæans** joined the Athenians just before the battle.

the control of the ten persons who alternated in command, each one holding the power for one day. **Miltiades**, one of the ten, was thought by his colleagues to be the most efficient general, and was invested by them with supreme command. He advanced to Marathon, and drew up his forces on the rising ground above the plain, with the rear and both flanks protected by high hills.

For nine days the armies stood facing each other without moving. On the morning of the 12th of September, when the supreme command would have regularly fallen to him, Miltiades ordered the Athenians to advance to the attack. His forces were arranged so that members of the same tribe fought side by side, thus stimulating and encouraging one another. The battle lasted for many hours. The Athenian wings were successful from the first, and drove their opponents towards the shore. But the enemy's centre, where were massed picked troops, stood firm. Here the struggle was the fiercest, and the Greeks were repulsed. Miltiades then ordered the victorious wings to return from the pursuit, and to make a combined attack upon the Persian centre in the rear.

The Persians were now speedily routed, and fled to their ships, on which they embarked and put out to sea.

In this memorable battle the Athenians lost 192; the Persians, 6,400. The Athenian dead were buried on the field of battle in a large mound, which can be seen to this day.

The departure of the Persians was hailed with great joy at Athens. Marathon was ever after a magic word. There was good reason to be proud of it, as it was the

first time that the Greeks had ever defeated the Persians in battle. If the Persians had conquered at Marathon, Greece would probably have become a Persian province, and the destinies of all Europe might have been changed.

Miltiades, the hero of Marathon, was received at Athens with the greatest honor. A separate monument was erected to him on the battle-field. It would have been fortunate for him if his career had ended here. The Athenians placed great confidence in him, which he abused; for, in order to avenge a private hatred against the inhabitants of Paros, he asked his countrymen for a fleet of seventy ships, without telling them the reason of the request. The ships were given him, but he failed in his attempt to take the island, and was obliged to return home without accomplishing any thing. The Athenians were very indignant, and condemned him to pay a fine of \$50,000, the cost of fitting out the fleet. Being unable to pay this fine, he was thrown into prison, where he died soon after from the effects of a wound received at Paros. His son Cimon paid the fine.

CHAPTER V.

PREPARATIONS, ON THE PART OF ATHENS AND THE PERSIANS, FOR THE SECOND PERSIAN INVASION.

ARISTEIDES AND THEMISTOCLES.

Soon after the battle of Marathon, a war broke out between Athens and Ægina.

The importance of this war was that it caused the Athenians to feel the necessity of a large naval force, the advantage of which the Æginetans had seen before, and consequently already possessed a fine navy.

Ten years intervened between the first and second Persian invasion. The time was occupied in active preparations on the part of the Greeks. Athens especially strengthened her power by increasing her navy, and training her citizens to be more efficient sailors.

Themistocles and **Aristeides** were the most distinguished men of Athens at this time. They were both of marked ability, but forming a striking contrast to each other.

Aristeides was a man of such incorruptible virtue that he was called the "Just." He could not be induced to swerve from what he considered the path of duty, either by any prospect of advantage to himself or the state. He was a little too rigid, however, in his adherence to the old school of Athenians. In fact, he was so averse to any modifications in the customs of the

people that, if his policy had been always followed, Athens would have fared very badly. The young Athenians soon began to regard him as an old conservative.

Themistocles, on the other hand, was of much more brilliant genius. He belonged to the new school, and was an advocate of such changes as seemed for the advantage of the state. With his unusual powers of foresight, with his energy and boldness in executing plans, with his insight into the purposes of the enemy, and skill in thwarting them, with the eloquence of an orator at his command, it is not strange that he became one of the ablest statesmen of Athens.

Nevertheless Themistocles was not as honest as his rival. He was wily and tricky, passionate and selfish, and open to bribery.

As an advocate of progress, he became very popular, and of course was a bitter rival of Aristeides, whose ostracism he was instrumental in bringing about in 482 B.C.

There was at this time a large surplus in the treasury, arising from the produce of valuable silver mines at **Mount Laurium**, in south-eastern Attica. Themistocles persuaded the Athenians to spend this surplus on a fleet of 200 ships, and also to pass a decree that twenty new ships should be built every year.

The defeat of the Persians at Marathon only made Darius the more eager to punish Athens. He now resolved to collect all the forces of his empire and march against the city. But in the midst of his preparations he died, 486 B.C.

Xerxes succeeded to the throne. He was not a war-like prince like his father, but effeminate and fond of

ease. He would have given up the preparations already begun against Greece, had not his general, Mardonius, been pressing in his desire to wipe out the disgrace of Marathon.

Xerxes spent four years in collecting an immense army, made up of forty-six different nations, amounting to 2,000,000 men. His fleet consisted of 1,200 triremes and 3,000 smaller vessels, manned by 500,000 men. While he was collecting these forces, he had a bridge built across the Hellespont, where it was one mile wide, between **Abydos** and **Sestos**.

We saw in a previous chapter that a fleet of the Persians had been destroyed by a storm off Mount Athos. To avoid this dangerous promontory, Xerxes ordered a canal to be built through the isthmus connecting Mount Athos and the mainland. This canal was 1 1-2 miles long, and wide enough for two triremes to go abreast. Traces of it can be seen at the present time.

CHAPTER VI.

THE SECOND PERSIAN INVASION.

THERMOPYLÆ, JULY, 480 B.C.

XERXES spent the winter of 481 and 480 B.C. in Sardis, and in the early spring set out with his vast host for Greece.

For seven days and seven nights the army was passing the bridge over the Hellespont. Xerxes here reviewed them, and is said to have wept at the thought that so vast a host would all be gone in a hundred years.

From the Hellespont they marched along the coast of Thrace, compelling the towns on their route to furnish them meals. It took \$400,000 to provide this luxury; thus it was no small tax upon a place. From Thrace they passed through Macedonia and Thessalia to the pass of Thermopylæ.

The fleet sailed along the coast of Thrace, near the army, until it arrived off Mount Athos. Here it passed through the canal mentioned above, and, weathering the other two Chalcidian peninsulas, it steered for the northern coast of Eubœa.

The report of this immense armament frightened most of the Greek states so much, that they did not dare to make any preparations for defence. The only states north of the Peloponnesus that remained faithful

to their country were **Attica**, **Phocis**, and the cities of **Platææ** and **Thespiæ**; also the island of **Ægina**. In the Peloponnesus the **Spartans** took the most active part. These states, together with **Thessalia**, held a congress to fix upon a spot most suitable for making a stand against the Persians. The pass of **Tempe**, in northern **Thessalia**, and **Thermopylæ** on the **Maliac gulf**, were the two most feasible spots for resistance. The latter was chosen.

THERMOPYLÆ, JULY, 480 B.C.

"**Thermopylæ** (*Hot Gates*) lay between **Mount Ceta** and an inaccessible morass, forming the edge of the **Maliac gulf**. At one end of the pass the mountain approached so close to the morass as to leave room for only a single carriage between. This narrow entrance formed the west gate of **Thermopylæ**. About a mile to the east the mountain again approached close to the sea, thus forming the east gate. The space between these two gates was wider and more open, and was distinguished by its abundant flow of *hot springs*; hence the name of the place."

The Greeks sent their whole allied fleet, under command of the Spartan admiral **Eurybiades**, to the northern coast of **Eubœa**, and stationed it off **Artemisium**, where it commanded the entrance to the **Maliac gulf**. Only a small land force was sent to **Thermopylæ**, under command of **Leonidas**, king of **Sparta**. His forces numbered but little over 5,000; of these only 300 were **Spartans**.

Meanwhile **Xerxes** had arrived near **Thermopylæ**. Although he had heard that a few men proposed to make a stand against him at this pass, yet he could

hardly believe it, and waited four days for them to disperse. On the fifth day he ordered picked troops to advance and drive back the Greeks. But to no purpose. Leonidas and his gallant followers held their position, with great loss to the enemy. The next day the attack was renewed, with the same results. Xerxes began to despair, when Ephialtes, a Malian, informed him of a mountain path by which the Persians were enabled to fall upon the rear of the Greeks.

When Leonidas found out that this path had been made known to Xerxes, he permitted most of his troops to return home, retaining only the Spartans and 700 Thespians.

He dressed himself in his royal garments, offered sacrifices to the gods of Sparta, supped with his 300 warriors; and, before the body of Persians could arrive to attack him in the rear, advanced with his little band against the countless numbers of the foe.

The Spartans had no hope of victory, but were anxious only to sell their lives as dearly as possible.

Leonidas fell with his companions. On the tomb erected to his memory was the following inscription: "Stranger, tell the Spartans that we lie here in obedience to their commands."

CHAPTER VII.

ARTEMISIUM, JULY, 480 B.C.

SALAMIS, SEPTEMBER 20, 480 B.C.

WHEN the Persian fleet arrived off **Artemisium**, they saw for the first time the Greek ships of war (271 in number).

Preparation was immediately made to force an entrance through the straits of **Euripus**, between **Eubœa** and the mainland. Then followed three naval engagements without any decisive advantage to either side; but as soon as the Greeks heard of the result of **Thermopylæ**, they withdrew through the straits of **Euripus**, taking along with them as many of the unfortunate inhabitants of **Eubœa** as they could.

Athens was now threatened with immediate destruction. In six days **Xerxes** would appear with his army. The inhabitants left their homes and fled, — some to **Salamis**, some to **Trœzen**.

Meanwhile the Persian monarch was on the march from **Thermopylæ**. Only the inhabitants of **Phocis**, **Thespiæ**, and **Platææ**, refused to acknowledge his power. Here he found deserted villages and houses. As he passed through **Phocis**, he sent a body of troops to **Delphi** to plunder the temple. As the soldiers were marching up the path, at the base of **Mount Parnassus**, a violent thunder tempest arose, causing crags to roll

down the mountain side, and spreading dismay among the ranks. Seized with panic, they turned and fled, abandoning all further attempts upon the temple. When Xerxes arrived at Athens, he found the city deserted, except by a few desperate men. He burned all the buildings on the Acropolis. At the same time the Persian fleet, consisting of 1,000 sail, arrived in the bay of Phalerum, off Athens.

The combined Greek fleet under Eurybiades, consisting of 366 ships, was stationed at **Salamis**. 200 of these ships were Athenian, and commanded by **Themistocles**. All of the Greek commanders, except Themistocles, wished to retreat to the isthmus of Corinth, and there co-operate with the land forces. But he said *no*; for, if a battle was fought in the bay of Salamis, the large Persian fleet could not manœuvre, and the smaller Greek fleet would have the advantage. At first he persuaded Eurybiades to order the fleet to remain at Salamis, but the other commanders were so dissatisfied that another council was called. Themistocles then had recourse to stratagem. He sent a trusty slave, who knew the Persian language, to inform Xerxes of the dissensions among the Greeks, and tell him how easy it would be to surround and conquer a fleet so small and disunited. Xerxes followed the advice, and ordered his forces to close up the straits of Salamis at both ends during the night. The next morning (September 20) the Persian fleet was seen stretching along the coast as far as eye could reach. Xerxes had a silver-footed throne erected on a high hill, on the mainland opposite the bay of Salamis, where he could see the contest and encourage his men. His land forces were drawn up on the right. Both sides prepared for a most determined

struggle. The last hope of the Greeks was in the annihilation of the foe; and behind them stood on the heights of Salamis their wives and children, who would be sold into slavery, if the Persians were victorious.

The Persians made the first general attack, driving the Greeks back upon Salamis. But the latter soon advanced again, and then ensued a fierce battle. The barbarians, depending upon mere numbers, fought without any systematic order; while the Greeks held together in squadrons. The size of the Persian fleet was its own destruction. They were too crowded to do efficient service, and thus the more easily fell a prey to the Greeks. Ariabignes, the admiral and brother of Xerxes, and other men of rank, fell in the fight. The fleet lost confidence in itself, and began to retreat to the bay of Phalerum.

Aristeides, who had been viewing the battle, with a band of armed citizens, from Salamis, now landed on the island of Psyttaleia, where were stationed a body of picked Persians, and, falling upon them, cut them to pieces. Two hours after sunset the moon rose to favor the last moments of pursuit, and light up for the Greeks the bay of Salamis, abandoned by the Persians, and densely covered with fragments of vessels and bodies of the dead.

Although this victory was a brilliant one, yet, if Xerxes had been any thing but the veriest coward, the Greeks would have been no better off than before. He still had his immense army unimpaired, and full three-quarters of his fleet; but the boastful arrogance of the great king was broken down. He lost confidence in his men, and his heart sunk at the possibility of being surrounded in a hostile land. Hence it was not strange

that he believed the story of Themistocles, that the bridge over the Hellespont might be destroyed, and thus his retreat cut off.

Accordingly he immediately made preparations to depart, and ordered the fleet to sail for the Hellespont. He left the best of his land forces (300,000), under command of Mardonius, to complete the subjugation of Greece, so ingloriously begun.

CHAPTER VIII.

PLATÆÆ, SEPTEMBER, 479 B.C.

THE departure of Xerxes gave the Greeks just cause for rejoicing. Gifts were vowed to the gods, and prizes distributed. Honors were heaped upon Themistocles at Sparta. Together with Eurybiades, he was publicly crowned with a wreath, presented with a splendid chariot, and conducted solemnly by 300 Spartan knights as far as the frontier of the land. All these honors were not such as would create a favorable impression at Athens. At any rate, either for this or some other reason, the influence of Aristides again became predominant. In the spring of 479 B.C. he was elected commander-in-chief of the Athenian land forces.

Mardonius spent the winter of 480-79 B.C. in Thes-salia. From the first his conduct was marked by extreme caution. He passed the time in forming such connections as he could with Greek states, and especially in negotiating with the Athenians. He even offered to rebuild their city and temples, if they would make a common cause with him. Aristides was now the one to come forward and take a firm stand. Through him the Athenians declared that they would not barter away their liberty for any treasures in the world; that they were the enemies of the Persians, and would remain

such as long as the sun pursued its course. In May, 479 B.C., Mardonius advanced towards the south, and in July reoccupied Athens. Again the Athenians were compelled to leave their homes and undergo the privations attendant upon emigration. After devastating the whole of Attica, Mardonius passed back over Cithæron into Bœotia, where, in the meadows of the Asopus near Platææ, there would be a favorable opportunity for the management of his cavalry.

Meanwhile the Peloponnesians had joined the Athenians at Eleusis. The commander-in-chief of both was Pausanias, king of Sparta, who was a man of genius and great ambition. The forces in all amounted to some 110,000 troops: of these, Athens sent 8,000, led by Aristides. It was the largest combined army that Greece ever raised, but it contained no cavalry. These forces marched into Bœotia, and met Mardonius and his troops near Platææ. The armies confronted one another for ten days, neither having the courage to take the initiative. At last the Persians began to suffer from the want of supplies, and determined to make an attack. The result of the battle was doubtful for a long time. Great bravery was shown on both sides. At last the combat was decided by the heavy armor and coolness of the Spartans. The Persians gave way; and when Mardonius himself fell, all resistance was at an end.

In another part of the field the Athenians had hot work with the Greek allies of Mardonius, but finally Aristides succeeded in driving back the ranks of the foe. In this memorable fight, both Athens and Sparta proved themselves the leading champions of Greece. The victory of Platææ was the most decisive of the

whole war ; for Marathon and Salamis had only broken the courage of the enemy, while here his power was annihilated. With a loftier pride than ever before, the Greeks recognized the contrast between themselves and the barbarians, and never was their country stronger than on the battle-field of Platææ.

CHAPTER IX.

MYCALE, SEPTEMBER, 479 B.C.

REBUILDING OF ATHENS.

IMMEDIATELY after the flight of Xerxes from Salamis, Themistocles sailed with the Athenian fleet over the *Ægean*, visiting the islands and compelling them to pay tributes. He returned to Athens with large stores of money. Emboldened by this, the Athenians with some allies sent out, in the early spring, while Mardonius was still in Thessalia, a fleet of 110 sail, under Leotychides and Xanthippus. In the mean time a Persian fleet of 300 ships had anchored off *Samos*, and a land army was being collected at *Mycale*. Xerxes himself remained near *Sardis*, to await the final result of the operations of Mardonius. The Greek fleet made for *Samos*. Upon their arrival, the Persians retreated to the promontory of *Mycale*, disembarked, drew their ships ashore, and with the land army strongly entrenched themselves. The Greeks, however, followed them, and, in spite of showers of arrows, advanced against the fortified encampment. A hand-to-hand fight then ensued, resulting in the total rout of the Persians. This victory is said to have been gained on the same day as that of *Platææ*.

One of the results of *Mycale* was that Greece obtained the control of all the islands near the coast of *Asia Minor*.

But *Sestos*, a strong fortress on the Hellespont, was still in the hands of the Persians. To this place the Athenian fleet under *Xanthippus* sailed, laid siege to the town, and after a protracted resistance starved it out (478 B.C.). Thus the *Chersonesus* was liberated, and ample spoils carried home.

How fared Athens during this time? Her walls gone, her houses burned, — nothing but ashes and ruins. A sad prospect indeed to the inhabitants as they returned to their city, and endeavored as best they could to make the hardships of the coming winter endurable. As soon as the spring opened, all possible haste was made for the restoration of the city. To *Themistocles* everybody looked as a head. It was through his untiring energy that Athens rose so soon from her ruins, stronger and greater than before. But she was not allowed to recover her strength in peace. The *Peloponnesians*, especially *Sparta*, fearing that Athens would outstrip all the rest, resolved at any price to prevent the building of walls around the city. They sent ambassadors to demand of the Athenians the cessation of building. At this critical moment, the craft of *Themistocles* was of avail. He ordered immediate compliance with the demands; and, pretending submissiveness, repaired himself to *Sparta*, in order to treat with the Spartans in person. On his arrival there, he kept deferring the time of negotiations from day to day, excusing himself on the ground that his fellow-envoys had not yet arrived.

Meanwhile at Athens, all, young and old, male and female, were working unceasingly to complete the walls. As soon as they reached a height sufficient for defending the city, the other envoys joined *Themisto-*

cles, and shortly after they openly informed the Spartans of the progress of the work. The enemies of Athens were then obliged to acquiesce in what had been done. Two years after the battle of Platææ, the Acropolis¹ and lower city were enclosed by walls sixty feet high. Also the Peiræus,¹ at a distance of four and one-half miles from Athens, was surrounded by a wall thirty feet high, sixteen feet thick, and seven miles in length. At the mouth of each of the harbors a pair of towers was erected, opposite to each other and so near together that they could be connected by chains. Thus the harbors could be locked up and all invaders kept at bay. The Peiræus itself became a busy town, even rivalling Athens. To Themistocles is due this remarkable change, effected in so short a time; and when we learn of his final career, we shall be the more surprised that a man who had done so much for his native city could at last become a traitor.

¹ See Chapter XIV.

CHAPTER X.

PAUSANIAS. THE CONFEDERACY OF DELOS.

IN the spring of 477 B.C., a combined fleet of 100 ships set sail from Greece, directing their course towards the island of Cyprus, which, on account of its vast resources, was indispensable to the Persians. Of this fleet the Athenians furnished thirty sail, under command of Aristeides and Cimon, the son of Miltiades. The chief command of the whole fleet was given to Pausanias.

Cyprus possessed admirable facilities for trade and commerce. To turn these facilities to their own advantage, the Persians had stationed garrisons in the towns of the island. Notwithstanding these numerous garrisons, the Greek fleet accomplished, before the summer was far spent, the partial liberation of the whole island. But, instead of completing their work here, they resolved to sail against Byzantium (Constantinople) before the cold weather of autumn and winter set in.

Byzantium was a strongly fortified place, where the Persians had deposited, for safe keeping, a large store of treasures. The garrison were wholly unprepared for resistance, as they did not expect an attack from an enemy supposed to be engaged in Cyprus. The place was stormed without difficulty by the Greeks. An immense booty fell into their hands, and many Persians of high rank.

Such good fortune was too much for Pausanias. Continued success made him vain-glorious and desirous of still greater power. He could not submit to the idea of again being under the control of the Ephors at home, and resolved at any price to free himself from such unpleasant connections.

To carry out his wishes, he needed the co-operation of Xerxes.

Accordingly he allowed the noblest of the prisoners to escape; then wrote to Xerxes, declaring that it was his fondest wish to bring Greece under the control of the great king.

Xerxes eagerly entered into his plans, and sent one of his friends to treat with him. The pride of Pausanias now knew no bounds. He displayed his plans with foolish boldness, arrayed himself with all the pomp and show of the Persians, was accompanied by an Egyptian and Median body-guard, treated his soldiers with lordly arrogance, and in every way acted the part of a cruel tyrant.

The result of all this was that the Greek forces became discontented; especially the Ionians and Athenians, whose indignation knew no bounds.

In striking contrast to the arrogant Pausanias stood forth the simple and honest Aristides, always calm and impartial, devoted only to the best interests of his country. By his side stood Cimon, a man of great liberality, friendly and courteous to all.

Meanwhile rumors of the outrageous conduct of Pausanias reached Sparta. Accordingly the Ephors summoned him home to give an account of himself. The Peloponnesian fleet also returned with him.

As soon as Pausanias departed, the Ionians, who

formed an important part of the combined fleet, rewarded Aristeides with the command of it (in the spring of 476 B.C.).

This is an event of great importance, as it gave to Athens the leadership by sea, previously held by Sparta.

An offensive and defensive league was then formed by Athens, through the instrumentality of Aristeides, with the islands of the *Ægean*, and the Ionian cities on the western coast of Asia Minor, against the power of Persia.

This league was called the CONFEDERACY OF DELOS. The original idea of this confederacy was a free league. The island of Delos was made the centre. There a congress, consisting of delegates from all the members of the league, was to sit every year, and there the treasury to be, into which the annual sum of 460 talents (about \$500,000) was contributed. Athens was to be considered the head of this confederacy, with however no more real power than the other members.

Such was the original idea of the confederacy. But Athens soon changed her nominal leadership to a sovereignty. At first any state or city could join the confederacy or leave it at will, but ere long Athens obtained such power that she did not allow any state to leave it; and if they made the attempt, as some did, she reduced them by force of arms. Next the treasury was transferred from Delos to Athens, and the annual meetings of the congress discontinued. Finally Athens appropriated to her own use the money and ships of the allies, and the members of the league were treated as Athenian subjects, instead of allies. These changes, while they increased the apparent power of Athens,

at the same time aroused a feeling of deep discontent among the other members of the league, and finally turned to her disaster. Such was the origin and brief history of the Confederacy of Delos, which was the beginning of the Athenian leadership, a leadership lasting for three-quarters of a century, during a period most brilliant in Athenian history.

Sparta and the Peloponnesus took no part in forming this league; but they looked with eyes full of envy upon the rapid growth of Athens.

CHAPTER XI.

PAUSANIAS. THEMISTOCLES. ARISTEIDES.

AFTER the recall from Byzantium, Pausanias did not give up his plans there formed. He succeeded, by means of bribes, in obtaining an acquittal of the charge of high treason brought against him by his accusers. He afterwards returned to Byzantium and renewed his intrigues with Xerxes; but again the Ephors called him to an account for these actions, and he was obliged to return home. Here, notwithstanding he was a second time (471 B.C.) prosecuted for high treason, he carried on unhindered his correspondence with Xerxes. One of the slaves whom he sent with a letter to the Persian king, noticing that those previously sent on the same errand had never returned, opened the letter, and found, among other things, an order for his own death. He gave the letter to the Ephors, who at last ordered the arrest of Pausanias. He fled to a temple for refuge. Here, as it was against the divine law to lay hands upon him, he was walled in, and not carried out until at the point of starvation, that by his death he might not pollute the sacred place.

Themistocles, as we saw, immediately after the battle of Salamis, was very popular among the Spartans. His subsequent deception practised upon them, in order that Athens might be walled, cost him much of this

popularity. At home, too, he acted in a proud and vain-glorious manner. He caused a statue of himself to be set up in his own house. On every occasion his harsh and imperious self-will was manifest. This personal vanity offended the fine tastes of the Athenians, and gradually he became less and less popular, until in 471 B.C. he was banished. He retired to Argos. Shortly after the Ephors at Sparta found proofs convicting him of a share in the guilt of Pausanias. Themistocles was obliged to flee like a common criminal from one place of refuge to another. Finally he crossed the *Ægean*, and repaired to the court of Artaxerxes (son of Xerxes), 465 B.C. Here he learned in a year the Persian tongue. He became the king's companion and a person of decided influence. Magnesia on the *Mæander* was given him to live in. An annual sum of \$50,000 supported him. Notwithstanding all this splendor, his lot was neither happy nor peaceable. He had many enemies, who were continually trying to undermine his influence with the king, and his reckless boldness often exposed him to danger. He died in 449 B.C., at the age of sixty-five. His remains were afterwards carried back to Athens, and secretly buried.

Aristeides died a few years after the banishment of Themistocles, 468 B.C. He is said to have been so poor that the state paid the expenses of his funeral.

Thus ended the three great men of this generation. Athens owed much to both Aristeides and Themistocles. The former was the leader in the Confederacy of Delos, such an important addition to the power of the city. The latter was the statesman to whom she owed, in a great measure, her internal growth and

progress. Aristeides shared in the laurels of Plataea. Themistocles won Salamis. The one, however, was a conservative, and of no great military talent; while the dishonest conduct of the other led his countrymen to distrust him. Both were great men, and in each we can learn much to imitate and avoid. In Pausanias we see the bad results of unrestrained ambition, joined to an unscrupulous conscience. It would be unnecessary for us to take warning, perhaps, did we not see every day, on a smaller scale, the same results arising from the same causes.

CHAPTER XII.

CIMON. BATTLE OF EURYMEDON, 466 B.C

AFTER the banishment of Themistocles (471 B.C.), Cimon, son of Miltiades, became the most influential man at Athens. Cimon possessed great military talent. He was frank and pleasing in his manners. His immense wealth enabled him to bestow presents with unbounded liberality. The natural result of this was that his popularity was marked. Shortly after the forming of the Confederacy of Delos, Cimon had succeeded Aristides in the command of the combined fleet. His first important action was the siege and capture of Eion (475 B.C.), a town near the mouth of the Strymon. This place was a stronghold of the Persians, and its occupation of great importance to Athens. It also was a key to the gold mines in southern Thrace, by which the treasury at Athens was much enriched. The next exploit of Cimon was the reduction of the island of Scyros off the coast of Eubœa, in 470 B.C. This island afforded a fine naval station for the Athenian fleet.

Soon after this the first feelings of discontent are seen among the members of the Confederacy of Delos. Naxos, one of the members, revolted in 466 B.C., unable to endure the growing oppressiveness of the Athenian leadership. Cimon immediately attacked the island, and after a blockade of some duration reduced it and made it a mere tributary to Athens. In the same year

he proceeded with his fleet to the coast of Asia Minor, expelled the Persians from several Greek cities in Caria and Lydia, and finally met their combined land and naval forces at the mouth of the river Eurymedon in Pamphylia, where the Persians suffered a severe defeat.

The results of this brilliant victory of Cimon were that the cities of Lycia as far east as Pamphylia joined the Confederacy of Delos.

The Athenians, in their attempt to extend their dominion along the Thracian coast, were violently opposed by the neighboring island of Thasos. The Thasians were an enterprising people of much wealth, accruing from their mines and extensive commerce. They had control of the opposite mainland of Thrace, and were especially enriched by the valuable gold mines of Mount Pangæus, near Eion.

The encroachments of the Athenians upon this territory (see above, capture of Eion) naturally aroused the indignation of the Thasians. In 464 B.C. they openly revolted from the Confederacy of Delos.

Cimon took command of the expedition against the Thasians, who soon perceived that they would be unable to withstand successfully his fleet, and accordingly sent envoys to Sparta for aid. Here they met with a favorable reception; for, while Athens had been gaining victory after victory, and extending her power from year to year, Sparta had stood still with no increase in strength or influence.

It was necessary therefore for Sparta to arouse herself and recover her former power and authority. Accordingly she promised immediate aid to Thasos; but before she could fulfil her promise a terrible calamity

occurred, which interrupted her preparations. This was an earthquake (464 B.C.) of the most violent character. The city was all destroyed except a few houses. At the same time the Helots revolted. The Thasians were obliged to do without their promised help. They maintained an obstinate struggle for more than two years, until their resources were exhausted. The proud island was obliged to give up her navy, pull down her walls, pay the expenses of the war, relinquish the rich mines of Thrace, and pay a regular tribute to Athens.

Cimon now stood at the zenith of his fame, equalled by no previous Athenian general. Ever since he succeeded Aristeides in the command of the fleet, his victories had been uninterrupted. Of aristocratic birth, he naturally looked upon Sparta with more favor than the Athenians in general. His policy was to maintain an alliance with this city, and he often held her up as an example worthy of imitation. To such a policy the views of his predecessor, Themistocles, had been directly opposed. These ideas of Themistocles were still alive; moreover, they had taken deep root in the Athenian mind. Hence a party, large and constantly growing, was soon opposed to Cimon.

The Spartans, unable to suppress the revolt of the Helots, sent to Athens in 462 B.C. for aid, which the Athenians would have refused, had not Cimon and his adherents interceded in behalf of Sparta. Troops under Cimon were sent to Ithome, where the Helots were strongly entrenched. But because Cimon did not immediately dislodge their rebellious subjects, the Spartans began to suspect him of secretly helping the enemy, and dismissed him with his army, on

the ground that they had no further need of his services.

Athens was stung to the quick by this insult. Her alliance with Sparta was broken off. The indignation was so deep that Cimon himself was banished shortly afterwards (461 B.C.).

CHAPTER XIII.

PERICLES. TANAGRA, 457 B.C.

CENOPHYTA, 456 B.C.

As the influence of Cimon had declined, that of Pericles increased. Pericles was the greatest of Athenian statesmen. By birth he was one of the noblest Athenians, a grand-nephew of Cleisthenes. He possessed an ample fortune, which was not spared in preparing him carefully for the career of a statesman. The most scholarly and ablest men of the age were employed to instruct him. Although connected on his mother's side with the noble families of Athens, Pericles belonged to the popular party. He first appeared in public about 469 B.C. He was an opponent of Cimon, who was through his influence ostracized 461 B.C. The ambition of Pericles aimed at securing for Athens the first position in Greece by land as well as by sea. "He resolved to make his native city the most illustrious in the world; and he fulfilled his resolution. He crowned the Acropolis¹ with wonders of architecture which no other city has approached; he filled the temples and public squares with sculptures, whose fragments are the teachers of modern artists, as they gaze upon them with delight, wonder, and despair; he caused the masterpieces of tragedy and comedy to crowd the Diony-

¹ See next chapter.

siac Theatre at the great festivals. He was moderate in his counsels, and always opposed extravagant plans of foreign conquest." Had he lived longer, the disasters that befell Athens might have been averted.

The jealousy of Sparta was aroused to such a pitch by the prosperity of her rival city, that towards the end of the revolt of the Helots (which was finally put down in 455 B.C.) she resolved to take some action.

Under pretence of assisting the Dorians, whose territory had been invaded by the Phocians, a large force was sent into central Greece. But upon their arrival the Spartans proceeded to carry out their real designs; viz., to prevent Athens from gaining any more power in the other states of central Greece, especially in Bœotia. The Athenians, in whose breasts still rankled the insults recently received at Ithome, were ready for a trial at arms. The two parties met near **Tanagra**, in the eastern part of Bœotia. Here a hard battle ensued (457 B.C.), in which the Athenians were defeated; but the victory of the Spartans was not decisive enough to give them any real advantage. They made no further attempts, for the present, to oppose the progress of Athens.

On the eve of this battle, the banished Cimon appeared in the Athenian camp, and begged permission of his countrymen to fight in their ranks as a common soldier. His request was not granted. Whereupon he left his armor with some friends, begging them to wipe out by deeds of valor the stains under which he labored. They set up the armor in their midst, and closing around it fought with desperate courage.

This action of Cimon caused a change of public feeling at Athens, and he was recalled from banishment.

Athens did not allow Thebes, the centre of the oligarchical party north of the Peloponnesus, and her own opponent in all democratic measures, to profit by the victory of the Spartans at Tanagra.

Two months later (early in 456 B.C.) Athenian forces crossed over the mountains into Bœotia, and met the Thebans near Ænophyta. This battle put an end to the power of Thebes. The oligarchical governments in all the towns of Bœotia were overthrown, and democratic constitutions established in their place.

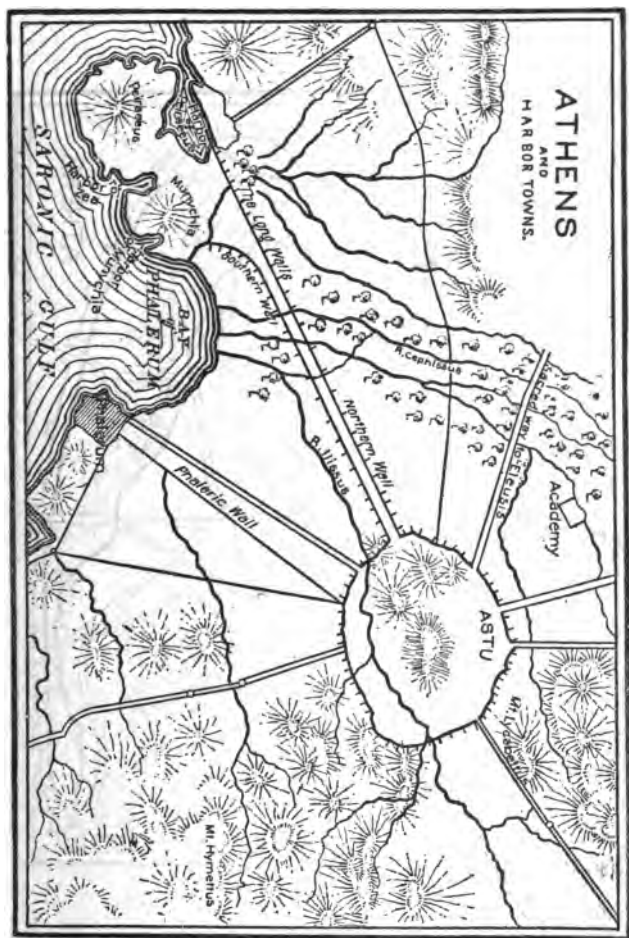
Ænophyta marks the era of Athens' highest prosperity. Her influence not only extended over central Greece, and the islands and cities of the Confederacy of Delos, but she also sent out colonies to distant shores, and new towns arose at Amphipolis in Thrace, Thurii in Italy, and elsewhere. But her prosperity was not uninterrupted. Clouds began to appear on her horizon, and stormy days were in store. In 449 B.C. she lost her greatest general, Cimon, who died, as he had always lived, opposing the power of Persia. Two years later she was humbled on the field of Coroneia, where she lost the flower of her youth and all her influence in Bœotia. The cities of Eubœa followed the example set by Bœotia, but with less success.

It was in these days so dark for Athens that the ability of Pericles shone forth. It was his steady hand that guided the ship of state safely in her dangerous course. It was through his far-sighted policy and consummate statesmanship, that finally (445 B.C.) a peace of thirty years was concluded between the different powers of Greece, and a treaty entered into with Persia.

For the next ten years an almost unbroken quiet reigned at Athens. Occupations of peace were followed:

Commerce thrived. Learning and the fine arts flourished. Beautiful buildings were erected, and adorned with exquisite sculptures and paintings, which the world has never ceased to admire. All who excelled in literature and arts resorted here for mutual improvement. Her government was a truly democratic one, and her gates open to all.





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CHAPTER XIV.

ATHENS; HER BUILDINGS AND FORTIFICATIONS.

ATHENS was situated about four miles from the sea, between two small rivers, the **Cephissus** on the west, the **Ilissus** on the east. The beauty of the city was chiefly owing to its public buildings. At this time it contained about 100,000 inhabitants. It consisted of two distinct parts; viz., the city (*astu*) proper, and the three harbor towns. The city proper was also divided into the **Acropolis** (upper city) and the lower city. Both the city proper and the harbor towns were surrounded by walls. (See Chapter IX, last paragraph.)

The **Acropolis** was a steep rock, near the centre of the city proper, 150 feet high, 1150 feet long, and 500 feet broad. Before the Persian invasions, it had been inhabited like the city proper, but subsequently it was appropriated entirely to the worship of the guardian gods and goddesses of Athens, especially to **Athena** (*Minerva*). The only approach to the **Acropolis** was on the western side, by a flight of magnificent marble steps, seventy feet broad, at the head of which stood the **Propylæa**, or "**The Entrances**," erected under the direction of **Pericles**. It was built wholly of the finest marble, and was a fitting entrance to the beautiful works within. The finest building on the **Acropolis** was the **Parthenon**, the greatest work of Greek architecture. It was erected in honor of the virgin (**Parthe-**

nos) **Athena**, the guardian goddess of the city. Within the Parthenon was a large statue of **Athena**, made of gold and ivory. Its height was forty feet. The goddess was represented standing with a spear in her left hand and an image of victory in her right. Another magnificent building was the **Erechtheum**, or temple of **Erechtheus**, a god who, with **Athena**, was the protecting deity of Athens. There was also on the Acropolis an immense statue of **Athena** in bronze. It was called **Athena Promachos**, because it represented the goddess armed and ready for battle. It towered above the Parthenon, and the crest of its helmet could be seen off the promontory of Sunium by sailors as they approached the city. This statue was in a good state of preservation 900 years after (400 A.D.), and frightened away one of the barbarian kings who came to attack Athens. Immediately in front of the Propylæa on the right of one entering, was the temple of **Niké Apteros** (wingless victory), erected in commemoration of the victory of Cimon at Eurymedon.

The **Theseum** was situated on a hill to the north-west of the Acropolis, and was built to receive the bones of **Theseus**, which Cimon brought from Scyros, in 469 B.C. It is the best preserved of all the temples of ancient Athens. The temple of **Olympian Zeus** was a gigantic structure, in the south-eastern part of the city, near the **Ilissus**.

Directly west of the Acropolis was the **Areiopagus**, or **Mars' hill**, so called because **Mars** (**Ares**) was tried here for murder by the assembled gods. A senate met here called the **Council of the Areiopagus**. From this hill the Apostle Paul preached to the Athenians. The **Pnyx**, or place for holding the public assemblies of the

Athenians, was on the side of a low rocky hill of the same name, about a quarter of a mile to the west of the Acropolis. There still stands a solid block of granite hewn out of the hill, called the **Bema**, from which the Athenian orators addressed the people. Near the base of these three hills (Acropolis, Areiopagus, and Pnyx) was the **Agora**, or market-place, — a large square where the Athenians transacted their business.

The Theatre of Dionysus (Bacchus) occupied the slope at the south-eastern extremity of the Acropolis. The rows of seats ascended in curves one above another as they do in our modern theatres, and were cut out of the solid rock of the hill. It was large enough to accommodate all the citizens of Athens, and many strangers besides.

Outside of the walls of the city, about a mile to the west, were the gardens of the Academy, where the great scholars of Athens walked and conversed.

Pheidias (490–432 B.C.) was the great sculptor and artist of this age. He superintended all the works of art on the Acropolis, and built, with his own hands, the statue of Athena, which was within the Parthenon.

The city harbors were connected to the city proper by walls. There were three harbors; viz., **Peiræus**, **Munychia**, and **Phalerum**. The **Phaleric** wall, connecting the city proper with Phalerum, was four miles long. The **Long Walls**, connecting the city proper with **Peiræus** and **Munychia**, were four and one half miles long, running parallel at a distance of 550 feet from each other. They were sixty feet high, and thick enough for two chariots to drive abreast on them. The street formed by these **Long Walls** was lined with buildings on either side.

CHAPTER XV.

THE CAUSES OF THE PELOPONNESIAN WAR.

THESE were twofold, general and particular.

The general causes were the jealousy and hatred of the cities of Greece, especially of Sparta, caused by the constant prosperity and unparalleled growth of Athens.

The particular causes were numerous, the most important of which we shall proceed to enumerate.

Troubles between Corinth and Corcyra. Corcyra was an island of great prosperity and wealth, which had been originally settled by the Corinthians. Fifteen miles north of the Acroceraunian promontory was situated Epidamnus (afterwards Dyrrhachium, and now Durazzo), founded by Corcyra. Epidamnus had a lucrative commerce with Illyricum, and was full of slaves and an industrious population of foreigners. The noble families kept aloof from the common classes, and quarrels were constantly arising between the two parties. Finally the former, having been driven from the city, sought aid of the Illyrians, that they might force a return to their homes. The Epidamnians accordingly applied to Corcyra for help, but were refused on the ground that the Corcyraeans favored the noble families. Corinth was then appealed to, with better success. She immediately sent an army to strengthen the popular party, and succor the city in such a dangerous position. This step was a signal for the outbreak of war. The

Corcyræans had no intention of allowing their colony to pass into the hands of the enemy. They met the Corinthian fleet, sent to assist Epidamnus, off **Cape Actium**, and defeated it. On the same day Epidamnus fell into their hands, so that the Corcyræans were now masters of the whole Ionian sea. These events happened in the autumn of 435 B.C.

The next two years were spent by both parties in active preparations. The Corcyræans, fearing that they could not meet single-handed the Corinthians, asked Athens to form with them an offensive and defensive alliance. The Athenian assembly refused to do this, but decided to conclude a defensive alliance with them; *i.e.*, Athens promised to help Corcyra in case her territory was actually invaded by an enemy. A fleet of only ten ships was sent into the Ionian sea.

In the spring of 432 B.C., the Corinthians despatched a fleet of 150 triremes to seek out the enemy in his own waters. They sailed, without meeting any opposition, as far as **Cape Cheimerium**. Near by this cape, off the island of **Sybota**, the Corcyræan fleet, with the ten Athenian triremes, was stationed. Here a battle was fought, — the greatest battle that had up to this time taken place between Greek ships. In the early part of the day the Corinthians were decidedly getting the better of the contest, when they suddenly gave way and retreated. The reason was, that they descried in the distance a squadron of Athenian triremes approaching; for the Athenians had sent twenty ships after their first ten, to give more efficient aid if necessary. The mere sight of these Athenian vessels discouraged the Corinthians, and thus the fleet of Corcyra was saved.

The results of this engagement were of the greatest importance. The Corinthians could never forget that the Athenians had torn from their hands a well-earned victory; and peace, which had been fraught with such advantages to Athens, was virtually at an end.

On the isthmus that connects *Pallene* with the mainland of *Thrace* was situated *Potidæa*, a colony of *Corinth*. This city had joined the Athenian alliance, without, however, being on unfriendly terms with *Corinth*. After the battle of *Sybota*, she was obliged to side either with *Athens* or *Corinth*. *Perdiccas*, king of *Macedonia*, who was an enemy of *Athens*, incited *Potidæa* to side with *Corinth* and revolt from *Athens*. This was another immediate cause of stirring up feelings of hatred between *Athens* and *Corinth*.

The winter of 432-431 B.C. was employed by *Corinth* in working up the feelings of *Sparta* to such a pitch that she would be not only willing, but eager to enter into hostile relations with *Athens*. In December, a meeting of all who had any complaints to offer against the policy of *Athens* was called by *Sparta*.

In this meeting the principal complainants were *Ægina* and *Megara*. The former accused the Athenians of withholding from them promised independence; while the latter charged them with having passed a decree that excluded them from all ports and markets in the Athenian dominion, thus destroying their prosperity. The Corinthians reserved their speech to the last. In it they endeavored to show that honor and duty demanded of *Sparta* resolute and speedy action; that the Athenians were grasping, and always maturing some plan for further increase of territory; that they

were from day to day growing more dangerous to the Peloponnesians, and it was high time to check their power. The result of this meeting was, that Sparta with her Peloponnesian allies resolved upon war.

The struggle which now commenced is known as the Peloponnesian war. It lasted twenty-seven years (431-404 B.C.), and extended over almost the whole of the Greek world. The war was virtually a struggle between Athens and Sparta for the supremacy; between the Ionian and Dorian races; between democracy and oligarchy.

The power of Athens lay chiefly in her fleet, that of Sparta in her land forces. The allies of Athens were subject-allies, who accepted her leadership more from compulsion than choice. Sparta's allies were purely voluntary, regarding their interests as identical with hers.

CHAPTER XVI.

THE PELOPONNESIAN WAR. 1ST PERIOD, 431-421 B.C.

IN this war the allies of Sparta were the Corinthians, the Bœotians (except Platææ), the Megarians, the Phocians, the Locrians, the Arcadians, and Eleans.

The subject-allies of Athens were Eubœa, Chios, Lesbos, Samos, Naxos, Paros, all the Greek cities of Asia Minor and on the coast of Thrace, Platææ, Nausactus, Zacynthus, and Corcyra. The Thessalians and Acarnanians were friendly to her, and also the Ionian cities in Sicily and Italy. Besides her subject-allies, Athens held at this time, as part of her own territory, Ægina, Scyros, Lemnos, Imbros, and the Chersonesus.

The finances of Athens at the beginning of this war were very great. She received from her subject-allies an annual tribute of over \$600,000, and from other sources between one and two million dollars. She had also gathered in her treasury over \$6,000,000, and in her temples deposits and offerings of great value.

The Peloponnesian war may be divided into three periods: 1st. From the beginning until the Peace of Nicias, — ten years, 431-421 B.C.; 2d. From the Peace of Nicias to its rupture by Sparta, — eight years, 421-413 B.C.; 3d. From the rupture of the Peace of Nicias to the capture of Athens by Lysander, — nine years, 413-404 B.C.

FIRST YEAR, 431 B.C. — Before any open hostilities on the part of Sparta, an attack was made by the Thebans upon Platææ. Platææ was a democratic city, and a special friend of Athens. The other Bœotian cities, which were governed by oligarchies, modelled after the government of Sparta, were her bitter enemies.

On the eve of the 4th of April, 431 B.C., during a religious festival, a body of 300 Thebans was admitted within the gates of the city by some friends. They took up their position in the market-place, and summoned by a herald all citizens, who were of like political opinion as themselves, to join them. Meanwhile the Platæans, having recovered from their first fright, assembled in sufficient numbers and attacked the Thebans just before daybreak. The Thebans turned and fled, and most of them, mistaking the door of a large granary for one of the city gates, rushed in and were captured. A reinforcement sent by Thebes now arrived outside the walls of the city. The Platæans promised, if they would retire, to give up the prisoners just taken; but when the Thebans withdrew, instead of keeping their promise, they killed in cold blood all the prisoners (180 in number). Thus treason and murder in that night of horrors opened the war in Greece.

As soon as the events at Platææ were known in Sparta, the Peloponnesian army under Archidamus was sent (June, 431 B.C.) into Attica. The inhabitants were obliged to leave their fields and take refuge within the walls of Athens and Peiræus. Every building, nook, and corner of the city was crowded. It was hard for them to remain inactive within the city, while the enemy were pillaging their beautiful country seats and farms. But Pericles did not think it the best policy to

carry on the war in Attica. He wished to inflict the same injury upon the homes of the Peloponnesians that they were inflicting in Attica. Accordingly a combined fleet of Athenians and Corcyraeans sailed around the Peloponnesus, stopping at various places to ravage and lay waste the country.

Archidamus, after remaining five or six weeks in Attica, withdrew and disbanded his forces.

The SECOND YEAR (430 B.C.), the Spartans again invaded Attica. But a still greater calamity visited the Athenians. The plague broke out, and, owing to the crowded condition of the inhabitants, it spread with great rapidity. To draw off some of the overcrowded population, Pericles fitted out a fleet, and commanding it in person sailed to the Peloponnesus to renew the ravages of the previous year. On his return, the Athenians, in their despair at seeing so many dying around them, accused him of being the cause of their great sufferings. His influence over the people was gone. He was even accused of appropriating to his own use the public money, and fined a large sum. He gave up his command, and became for the first time for many years a private citizen. But sufferings still awaited him. The pestilence made fearful raids into his circle of friends and relatives. His eldest son died; his sister was taken away; and many others who had been his companions and advisers were cut off. When the youngest and best beloved son fell a victim to the scourge, the father's heart was broken. A lingering fever seized him, and he was fast approaching his end. His last words were, "What I pride myself most upon is, that no Athenian has ever mourned on my account." The war had lasted for two years and six months when

Pericles died. He was buried near the last resting-place of the Athenians who had fallen in the service of their country.

In the **THIRD YEAR** (429 B.C.) the Spartans directed their campaign against Platææ. The inhabitants made a vigorous resistance, and, although their garrison numbered only 480, defied the whole Peloponnesian army. The Spartans began by shutting up every outlet of the town with a palisade of wood; then erected against this a mound of earth and stone, forming an inclined plane up which they could march. The Platæans undermined this mound, and thus defeated its purpose. They also built a new wall within the old one, so that, if the latter was taken, the Spartans would still be no nearer the possession of the city. Thereupon the Spartans surrounded the city with a double wall, thus shutting off the Platæans from any communication with the outer world. For two years they endured this blockade, when about half of the garrison managed to escape. The remainder were reduced to absolute starvation, and were obliged to surrender. They were all put to death by the Spartans. Platææ was razed to the ground, and blotted from the map of Greece.

The **FOURTH YEAR** (428 B.C.) was marked by the revolt of Mytilene, capital of Lesbos. The inhabitants sent to Sparta for assistance, which was gladly given.

In this year the Spartans invaded Attica a third time, and, to retaliate, the Athenian fleet ravaged the coast of the Peloponnesus.

In the **FIFTH YEAR** (427 B.C.), Attica was invaded for the fourth time. In the early spring of this year the Spartan fleet set sail to succor Mytilene, but arrived there too late, for they found that the city had already

surrendered to the Athenians. The ringleaders of the revolt were sent to Athens, and the fate of all the inhabitants was to be decided there by the popular assembly. Cleon, a tanner and low demagogue, persuaded this assembly to vote that all the men of Mytilene should be put to death, and the women and children sold into slavery. A galley was immediately sent to the Athenian commander, stationed at Mytilene, with orders to this effect. The next day, however, the Athenians repented of their rash and cruel vote, and rescinded it; whereupon another galley was despatched in all haste, with instructions to overtake the other if possible. The crew worked night and day with scarcely any rest, and managed to arrive at Mytilene just as the commander was proceeding to execute the orders contained in the first despatch. The inhabitants of Mytilene were saved, but the walls of their city were razed to the ground, and their fleet given up to the Athenians. The ringleaders, who had been sent to Athens, were tried, convicted, and put to death.

During this year the Peloponnesians attempted to recover Corcyra from the control of Athens, and change its government to an oligarchy. They were unsuccessful, and the popular party, protected by the Athenians, committed every kind of excess. The aristocracy was nearly exterminated, only 500 escaping. It was in this year that Plataeæ surrendered. (See previous page.)

In the SIXTH YEAR (426 B.C.), earthquakes prevented the Spartans from making their usual invasion. The plague again broke out at Athens. A purification of the island of Delos was performed to appease the wrath of Apollo, who was imagined to be the cause of the scourge. This island was the birth-place of Apollo;

all the bodies buried there were removed, and a festival was celebrated in great pomp.

In the SEVENTH YEAR (425 B.C.) the Spartans invaded Attica for the fifth time. They remained but a few days, for their assistance was needed in Messenia to expel the Athenians who had established a footing at Pylos.

The harbor of Pylos (Bay of Navarino) was the best in the Peloponnesus, but had been neglected through some strange oversight on the part of Sparta. Demosthenes, an Athenian general, took possession of this harbor with only five ships and 200 men. The Spartans were immediately aroused to indignation by the bold encroachment upon their territory. They sent a fleet of forty-three ships filled with troops to drive the enemy from Pylos. Demosthenes, instead of being overcome by fear, acted with resolute presence of mind. He despatched two ships for aid, and with his few soldiers kept the Spartans from landing.

Brasidas, who commanded the Spartans, in vain attempted to force his way on shore. The Athenians stood firm as a wall; and after two days he was compelled to give up the fight for the present. Shortly after Athenian reinforcements arrived. A hard naval battle ensued in the harbor, which resulted in favor of the Athenians. The Spartans were now entirely cut off from their friends, without provisions, on a rocky desolate island (*Sphacteria*) at the mouth of the Bay of Pylos. For the sake of obtaining provisions they gave up all their triremes, sixty in number, to the Athenians. Sparta was now thoroughly frightened. Four hundred of her highest-born youths were on this island. She saw no way out of the difficulty except

through peace. Accordingly ambassadors were sent to Athens to sue for peace, but the Athenians were so exorbitant in their demands that no terms could be agreed upon. The war then recommenced in the Bay of Pylos. But the Spartans did not surrender, as expected from day to day. The citizens at Athens began to complain bitterly, and when fresh troops were asked for they repented at not having come to terms of peace with Sparta. Cleon accused the officers of incapacity and cowardice, and declared if he were general he would take Sphacteria at once. The Athenian assembly, amused at the idea of a tanner being in command, took him at his word. Cleon tried to evade the responsibility, but to no purpose. Seeing that he must go, he assumed a bold face and declared that he would bring the Spartans from Sphacteria, or put an end to them there, within twenty days. Fortune favored Cleon in an extraordinary manner. Demosthenes had already prepared a plan for an attack upon the island. It was his foresight, aided by the accidental burning of the woods on Sphacteria, rather than any generalship of Cleon that was the cause of victory. The fight was a hard one, and lasted all day, but finally the few surviving Spartans surrendered. Cleon and Demosthenes arrived at Athens within twenty days after the former had departed.

Sparta was deeply humbled by this defeat, and lost her prestige in battle. It had been hitherto deemed an impossibility that the descendants of Leonidas could surrender with arms in hand. Again the Spartans asked for peace; but the Athenians, who had recovered their good spirits, were as exorbitant as ever in their demands.

The power of Cleon was now greater than ever. He was the hero of the day and the benefactor of the city.

At the beginning of the EIGHTH YEAR (424 B.C.) the Athenians were everywhere victorious. Nicias, an Athenian general, captured the island of Cythera, and placed garrisons there, which were a continual source of annoyance to the Spartans. The success of the Athenians in the Peloponnesus encouraged them to make attempts upon Bœotia. Thirty-two thousand troops crossed into Bœotia to Delium. The Bœotians had assembled a large force at the neighboring town of Tanagra, and they now advanced upon the Athenians. A terrible battle ensued. The Bœotians by making a very effective use of their cavalry thoroughly defeated the Athenians. A thousand Athenian dead lay upon the field. Thus the triumphant pride of Athens had met with a most decisive rebuff.

Sparta began now to recover her courage. Brasidas, her leading general, was a man of marked ability, a fervent patriot, and inspired with the belief that Sparta's proper position was at the head of Greece. He saw that Athens would receive a severe blow to her prosperity, if he could get control of her possessions in Thrace. Accordingly he collected an army, and, marching up through Thessalia and Macedonia, advanced upon Amphipolis, a colony of Athens on the river Strymon. It was a rough winter's night, during which the snow fell. No one expected an attack. The place was easily taken, and a large number of citizens fell into his hands.

The fall of Amphipolis made a marked impression. Athens was deeply wounded, and her dominion on the coast of Thrace shaken.

NINTH YEAR (423 B.C.). The Athenians were thoroughly disheartened, and in turn began to propose peace. The Spartans, anxious to get back the prisoners captured at Sphacteria, were equally desirous of a peace. A year's truce was agreed upon, to give time for further negotiations.

TENTH YEAR (422 B.C.). The year's truce did not bring about any results, and at the expiration of it Cleon was sent to Thrace to check the rapid victories of Brasidas. He advanced against Amphipolis, near which place the two generals met, and in the battle which ensued both were killed. The Athenian forces were defeated.

In the death of Brasidas and Cleon, the two chief obstacles to peace were removed; and in April, 421 B.C., a truce of fifty years was concluded, called the **PEACE OF NICIAS.**

CHAPTER XVII.

PELOPONNESIAN WAR. SECOND PERIOD, 421-413 B.C.

THE SICILIAN EXPEDITION.

FOR the first few years of this period numerous alliances were formed and broken by the different states of Greece. Sparta quarrelled with Argos. The two cities met in battle on the field of Mantinea, 418 B.C. Here the Spartans were victorious.

Far more important than these troubles in the Peloponnesus was the project of Alcibiades, of conquering Sicily. Alcibiades was born 450 B.C. He lost his father at an early age, and was adopted by Pericles. He was very handsome, and of great wealth; a slave to every kind of excess, but of marked abilities. He took part in the battle of Delium (424 B.C.), and there saved the life of his instructor, Socrates. At the death of Cleon (422 B.C.), Alcibiades became the leading man at Athens. In politics he was opposed to Nicias. He was an accomplished orator and general, but the want of principle rendered his talents ruinous both to himself and his country. His pride and arrogance were excessive, his ambition unbounded. He wished not merely to outshine his fellow-citizens, but to outstrip all Greece in glory and splendor.

Notwithstanding the extent of the personal influence of Alcibiades, he could not bring about a union among

the different political parties in Athens. The young men all imitated him, and considered a wild and reckless life of debauchery fashionable and aristocratic; while the elder generation was filled with indignation against this corrupter of morals. Thus, although the power of Athens was great, and feared abroad, although her revenues were vast, her naval dominion absolute, and her enemies weaker than ever before, yet the real strength and vigor of the state — the virtue and morals of its citizens — were in a sad condition.

Such was the state of affairs when (416 B.C.) envoys arrived from *Egesta*, to seek aid against the neighboring city of *Selinus*. These two cities had had a quarrel; the latter obtained aid from Syracuse. Alcibiades was very earnest to help the *Egestæans*. He saw in Sicily an opportunity of gratifying his ambition, and at the same time of replenishing his wasted fortunes with rich spoils. Nicias and his party were violently opposed to this enterprise. They persuaded the Athenians to send ambassadors to *Egesta* to find out whether the *Egestæans* could furnish much money for the war. The ambassadors were entertained royally at the houses of the citizens, where gold and silver plate was displayed in abundance. They were entirely deceived however, for the same plate was carried from house to house.

The glowing accounts of the ambassadors, when they returned home, about the wealth of *Egesta*, removed all doubt from the minds of the Athenians as to the expediency of carrying on a war in Sicily.

Nicias, Alcibiades, and Lamachus were appointed commanders of the expedition.

A short time before the expedition set sail, on a

single night (May 10, 415 B.C.), the marble statues of the god Hermes¹ (Mercury), which were in front of all houses and sanctuaries, were found broken to pieces. The people were horrified, and demanded the speedy punishment of the perpetrator of such a crime. Alcibiades was suspected. He asked for an immediate trial, that he might prove his innocence before he started for Sicily. But his enemies managed to postpone the trial until he had gone.

In the beginning of July the preparations for the expedition were completed. The fleet sailed from the Peiræus amid great rejoicing. The first rendezvous of the Athenians was at *Corcyra*. Here assembled 136 triremes and some 7,000 troops. From *Corcyra* they sailed to southern Italy, and the army disembarking encamped near *Rhegium*. Now for the first time they found out that they had been tricked by the *Egestæans*, and that their wealth was a mere fiction. A council of war was then called. It was decided to seek new allies among the Greek cities in Sicily, and attack *Syracuse*.

The fleet then sailed southwards, and took possession of *Catana*, which became its head-quarters. It had scarcely arrived here when the Athenian vessel of state appeared with orders that Alcibiades should return home for trial, on account of the mutilation of the *Hermæ*. When the vessel touched at *Thuri* on its return, Alcibiades managed to escape. At Athens he was condemned to death, his property confiscated, and he himself pronounced accursed.

Meanwhile Alcibiades made his way to Sparta and informed the authorities of the plans of Athens. Thus the Spartans were enabled to counteract them.

¹ These statues were called *Hermæ*.

The Athenians spent three months at Catana, so inactive and idle that the Syracusans began to look upon them with contempt. But Nicias finally sent a false message to Syracuse that the Cataneans were tired of keeping the Athenians, and wished her aid in expelling them. Accordingly a large force was despatched from Syracuse to Catana. While this was on its way, the Athenian fleet sailed into the Great Harbor of Syracuse, and, landing near the river *Anapus*, entrenched itself there. As soon as the Syracusans returned from Catana, a battle ensued, which resulted in favor of Nicias. But instead of taking advantage of this victory he withdrew again to Catana, and there spent the winter of 415-414 B.C. in idleness.

The Syracusans were meanwhile very active. They fortified the city strongly by walls and forts. Ambassadors were sent to the Peloponnesus to form alliances with the cities there, and obtain what aid they could. The Spartans, through the influence of Alcibiades, resolved to send an auxiliary force under command of *Gylippus*, a general of great skill and activity.

As soon as spring opened, Nicias began the siege of Syracuse in earnest. Syracuse consisted at this time of two parts, an inner and outer city. The former comprised the island of *Ortygia*, the original city; the latter, called afterwards *Achradina*, occupied higher ground, on a peninsula north of *Ortygia*. The island of *Ortygia*, on which the modern city of Syracuse is built, is about two miles in circumference, lying between the Great Harbor on the west and the Little Harbor on the east, and separated from the mainland by a narrow channel. The Great Harbor is a fine bay, five miles in circumference. The Little Harbor was spacious enough

to receive a large fleet of ships. The outer city was defended on the north and east by the sea, which beat against high cliffs and rocks with such force that it was impossible to land. On the land side it was protected by a high wall.

The Athenian fleet landed at Leon, a little to the north of Syracuse. Here the troops disembarked and marched immediately to the heights of Epipolæ, west of the city. These heights commanded the city, and the party that gained possession of them would have a great advantage. From some strange oversight the Syracusans had neglected to occupy them. The Athenians then easily became masters of the position. After they had fortified themselves securely here, they built further south a circular fort called Syké, of considerable strength. From this fort they began to build a wall in a northerly and southerly direction, to cut off the Syracusans from supplies. The wall towards the south extended to the Great Harbor; the one running northward towards the sea was never completed.

Nicias had stationed the fleet in the Great Harbor and nearly finished the wall when Lamachus was killed in a skirmish. Lamachus was indispensable to Nicias, who relied much upon him for advice. He possessed the energy wanting in his superior commander, and his death was a great calamity to the Athenians. Nicias, satisfied with the previous success of his troops, suddenly relapsed into a state of apathy, too inactive to crown this success with the surrender of the city. Thus Syracuse, although on the point of giving up, was saved for the present.

At this time Gylippus arrived from Sparta. As

soon as he placed his foot on Sicilian soil, the course of the entire war was changed. He crossed the Epipolæ, eluding without difficulty the careless Nicias, and entered Syracuse, whose inhabitants immediately intrusted him with the command of all their forces.

The first act of Gylippus was to send a herald to Nicias, and command him to depart with his army within five days. Upon the refusal to comply with this demand, he made himself master of Epipolæ, and began to build a wall to intersect the Athenian lines on the north. Nicias, seeing that it would now be impossible to blockade the city, withdrew his forces to the headland of *Plemmyrium*, south of the Great Harbor. The situation of the Athenians was becoming more perilous every day. Nicias, naturally inclined to look always on the gloomy side, was poorly adapted to encourage his troops. Accordingly many of his men began to desert, and all were getting to be disheartened.

Nicias wrote to Athens, begging for reinforcements, and that he himself might be relieved of the command. The letter reached Athens in the middle of the winter of 414-413 B.C. Although the city was hard pressed by the Spartans, and the citizens wearied and exhausted with the defence of their walls, yet they resolved to reinforce Nicias, but refused to recall him. *Demosthenes* and *Eurymedon* immediately set sail with money and troops to Syracuse.

Meanwhile there had been in the Great Harbor two naval engagements, in the first of which the Athenians were victorious, but in the second they were thoroughly defeated and disheartened.

At this crisis the reinforcements from Athens appeared, consisting of seventy-three new triremes, 5,000 heavy-armed warriors, and a large body of light-armed troops. The effect was marked. The Syracusans were terrified. The Athenians once more outnumbered the enemy on both land and sea. Demosthenes, a general of an entirely different stamp from Nicias, soon acquainted himself with the situation of affairs. He saw at once that, unless Epipolæ was retaken, Syracuse was safe. Accordingly he made an attack by night upon the heights, but without success.

Demosthenes now thought the best policy was to return home and assist the Athenians in driving the Spartans from Attica. Nicias, however, insisted upon the army's remaining. He feared to return and be covered with disgrace. But when fresh troops arrived to assist Gylippus (towards the end of August); even Nicias was obliged to yield, and secret preparations were made to leave Syracuse. The night of the 27th was agreed upon for a start. Every thing was ready, when an eclipse of the moon took place. The soothsayers declared that this was an ill omen, and that the departure must be deferred for 27 days. Three days after this (Aug. 30) Gylippus gave orders for an attack by land and sea. The Athenians were defeated, and one of their generals, Eurymedon, was killed. The remnant of their fleet was driven into the innermost corner of the Great Harbor, the entrance of which was closed and blockaded with ships connected by chains. A life-and-death struggle now ensued. If the Athenians were ever to see their homes again, they must break this blockade. The crews advanced, animated by the courage of despair. Nearly 200 ships were

engaged in close conflict, while the shores around were lined with Syracusan troops, and destruction threatened the Athenians on every side. They fought with desperation, but to no purpose. Their fleet was driven back to the shore, and they were obliged to take refuge in the fortifications. In this hopeless situation, the Athenians determined to desert their fleet, leave their wounded to the mercy of the enemy, and march into the interior. On the 3d of September the army began their march,—an army of 40,000 men, without any definite goal for their journey, without sufficient supplies of food, without confidence in themselves, and utterly disheartened. The van was led by Nicias, the rear by Demosthenes. For six days they pursued their weary course, harassed on all sides by the enemy, with continual losses and desertions, until finally those that were left (only 10,000) surrendered. Nicias and Demosthenes were condemned to death. The great mass of prisoners was placed in stone quarries, where they were exposed to the glowing heat of the sun, with scarcely provisions enough to sustain life. The bodies of those who died from such exposure were left to decay where they had fallen, causing finally such a stench that the Syracusans were obliged to sell the survivors into slavery.

Thus the Sicilian expedition ended in a series of events, which to this day excite feelings of horror. The primary cause of the failure of this expedition consisted in the fact that the Athenian people had deserted the principles of Pericles. It was his policy, after having secured to Athens such an enviable position, to act simply on the defensive, and not to run any risk by pursuing a dangerous offensive course; therefore the

first mistake of the Athenians was in sending any expedition at all to Sicily. Again, Nicias, through his want of energy and incompetency as a general, was a **secondary cause** of the failure of this expedition. Had he been the proper man for the position, the result of the enterprise would have been far different.

CHAPTER XVIII.

THE PELOPONNESIAN WAR. THIRD PERIOD, 413-404 B.C.

WHEN the news of the disasters in Sicily reached Athens, it could hardly be believed. The citizens were in a state of despair and terror, and believed that the last days of their city had come. They had lost 200 ships of war, and 60,000 men; their docks and naval arsenals were empty, and also their treasury; their command at sea was gone, and their whole power, based on the fear inspired in their subject-allies by their powerful fleets, was shattered. On the other hand, Sparta stood at the head of her confederates, animated by new hopes, and eager to make herself mistress of the resources of Athens.

Previous to the destruction of the Sicilian armament (in the spring of 413 B.C.), the Spartans, acting on the advice of Alcibiades, had established themselves at *Deceleia*, a place situated on the ridge of Mount Parnes, 14 miles north of Athens, and commanding the Athenian plain. This post they held throughout the war, and so important was it that the third period of the war was called the *Deceleian* war.

In 412 B.C., Chios, Lesbos, Rhodes, and several cities on the coast of Asia Minor revolted from Athens. Here again the hatred of Alcibiades is felt; for it was he that advised the Spartans to assist the rebellious sub-

jects of his native city. The Athenians, however, did not despair: they determined to make a brave struggle before submitting. Pericles had reserved a fund of \$1,000,000, to be used only in a crisis like this. The Athenians determined to make use of this reserve for putting down, if possible, the revolt of the islands and Ionian cities. The Spartans saw it was important to encourage this revolt, and crossed the Ægean sea with forces to co-operate with the rebels against Athens. Persia, desirous of recovering the Ionian cities formerly under her control, entered into an alliance (412 B.C.) with Sparta. The Persians promised to pay the expenses of the war, provided the cities of Asia Minor, the islands of the Ægean, and even Thessalia and Bœotia were considered a part of their dominion.

Such a treaty as this was humiliating and disgraceful. Sparta in her blind hatred of Athens was willing to stoop to any shameful act, if only her rival was injured thereby.

In the autumn of 412 B.C. the Athenian fleet arrived off *Miletus*. A battle was fought with the Peloponnesians and Persians, in which the Athenians gained the advantage. The results of this battle, however, were unimportant. The Athenians withdrew to Samos (which had constantly remained faithful to them), and spent the winter (412-411 B.C.).

The most important event of this winter was the change which occurred in the plans of Alcibiades. He had performed the most valuable services for Sparta, and had been the chief cause of all her successes. He saw now that his own plans could be better carried out by Persian aid. He accordingly quitted the Peloponnesian camp in secret, and repaired to the head-quarters

of Tissaphernes, the Persian governor, by whom he was gladly welcomed. Soon he became the confidential adviser and minister of Tissaphernes, and directed the foreign policy of the state here as he had at Sparta. His advice to Persia was, not to become the ally of any one of the Greek states; for it was her interest to keep both Athens and Sparta weak. Tissaphernes was delighted with these counsels. He honored Alcibiades at his court in every possible manner, and even named his new pleasure-grounds at Sardis after him. But, in point of fact, Alcibiades was working only for his own ends, as we shall soon see.

The long continuance of the war caused at Athens a general feeling of weariness. No genuine ardor for continuing the struggle prevailed in any quarter. Under these circumstances the oligarchical party felt that, by changing the form of government to one more resembling that of Sparta, a termination of the war might at length be brought about.

Alcibiades gave impulse to this feeling. He entered into communication with the most influential oligarchs in the Athenian camp at Samos, promising them pecuniary aid from Tissaphernes, and all the support that he himself could give, if they succeeded in overthrowing the present constitution of Athens.

Pelsander was commissioned by the party at Samos to go to Athens and gain as large a party as he could to favor a new constitution. He held secret conferences with the leading citizens, by whose influence a decree was passed (January, 411 B.C.), empowering him with ten others to negotiate openly with Tissaphernes and Alcibiades. But Alcibiades made such extravagant

demands that they could not be listened to, and the negotiations were broken off.

Meanwhile at Athens the friends of **Peisander** were working with better success. **Theramenes** and **Antiphon** were his strongest supporters, both eloquent speakers and influential men. Thus when **Peisander** returned to Athens he found every thing ready for action, and in March (411 B.C.) he carried through, in the assembly, a series of resolutions to this effect; viz., a new council of **Four Hundred** should govern the state to the best of its ability. This council sent envoys without delay to Deceleia to inform the Spartan king of the changes that had taken place at Athens, and to enter into negotiations with him for the bringing about of peace.

In Samos this revolution at Athens was looked upon with ill grace. All the lovers of liberty, headed by **Thrasybulus**, united their efforts against the Four Hundred. The whole army took a solemn oath to hold fast to the old constitution, to courageously carry on the war against Sparta, and to regard the Four Hundred as enemies of the state. **Thrasybulus** was the first man in the camp, a person full of vigor and moral stamina. He burned to deliver his native city from the bonds of the present government, and restore the former state of liberty. He saw that **Alcibiades** would be his best ally in furthering his plans, and accordingly summoned him from Asia (April, 411 B.C.).

Thus, after an absence of four years, **Alcibiades** stood once more among his fellow-citizens. He soon gained the hearts of the soldiers, and raised their courage by promising aid from Persia.

Meanwhile at Athens the **Four Hundred** were not governing in perfect harmony. Division of opinions arose, some wanted one thing, some another. The Athenians at last became so disgusted with the government that in the middle of June they assembled in the **Pnyx** and deposed the **Council of the Four Hundred** four months after its formation. Most of the council fled; but two of the leaders were tried and condemned to death.

In July of this summer the Athenians gained a great victory over the Spartans at **Abydos** on the Hellespont. A few weeks later, in October, the Spartans again offered battle. It continued all day long, without any decisive result, when Alcibiades arrived with reinforcements. The Athenians were filled with fresh courage at seeing his standard unfurled. The Spartans were driven to the shore and utterly routed. This battle is generally called that of **Cynossema**, after a promontory which was near the field of action.

In the following February (410 B.C.), the most brilliant victory of this period of the war was gained by the Athenians under Alcibiades at **Cyzicus**. The Spartan general, Mindarus, was slain, and the entire Peloponnesian fleet captured.

These repeated successes filled the Athenians with boundless joy. They welcomed (June, 408 B.C.) Alcibiades back to his native city. His property was all restored, and he himself made general with unlimited powers. Athens now seemed in a fair way to regain her former power and influence. But the arrival of two new officers upon the field of war in Asia Minor turned the scale against her. One was **Cyrus**, a son of the Persian king; the other was **Lysander**, the

new Spartan commander. Thus, when Alcibiades arrived from Athens, he found the situation less favorable than he had hoped. While absent from his fleet for the purpose of raising funds among friendly states, his captain, Antiochus, was surprised and defeated off *Notium*, in the Gulf of Ephesus (407 B.C.).

The Athenians, acting in an unaccountable and foolish haste, immediately deprived Alcibiades of his command, because of this defeat, although he himself was not at all accountable for it. Thus they lost their most able general. Alcibiades now retired to his private domain in the Chersonesus, and a few years after (404 B.C.) was murdered by a band of assassins hired by the Spartans.

Conon succeeded Alcibiades in the command of the fleet. At the same time Lysander, whose term of office had expired, was succeeded by Callicratidas. These two met in the harbor of *Mytilene* (406 B.C.). In this engagement the Athenians lost half their ships, and were themselves blockaded by Callicratidas. As soon as the defeat of Conon was known at Athens, a large fleet was sent to his assistance. Callicratidas, hearing of the approach of this fleet, left enough ships to continue the blockade of *Mytilene*, and sailed out with the remainder to meet the enemy.

BATTLE OF ARGINUSÆ (SEPT., 406 B.C.).

The Spartan commander took up a position off the southern promontory of Lesbos. He was animated by an undoubting confidence of victory; while the Athenians timidly held back, fearing the first encounter. Their fleet was drawn up opposite the Lesbian promontory, near three rocky islands called the *Arginusæ*.

Callicratidas made the first attack. The struggle that followed was a terrible one, but the Athenians finally came out victorious. Callicratidas himself was drowned.

The battle of *Arginusæ* was the greatest naval battle of the whole war. Two hundred and seventy-five ships were engaged in it. The Spartans were discouraged. They sent envoys to Athens to renew offers for peace. The Athenians, emboldened by success, rejected all their proposals: thus this victory, which might have been used to such advantage, was allowed to be void of results.

A violent storm arose immediately after the battle of *Arginusæ*, and the disabled Athenian vessels could not be rescued. Consequently all those who were alive on these vessels, as well as the dead, were left to the mercy of the elements. The commanders were summoned home to answer for this conduct. They were condemned and executed. The Athenians repented, when too late, of this cruel and uncalled-for punishment.

ÆGOS-POTAMI (AUGUST, 405 B.C.).

Again Lysander was placed at the head of the Spartan forces. He equipped a large fleet, and sailed to the Hellespont in 405 B.C. The Athenian fleet was stationed opposite Lampsacus in an open bay, into which flowed the "goat-river" (*Ægos-Potami*). Here Lysander attacked it when off its guard, and gained a complete victory. The whole fleet, except the ship of Conon and eight others, was captured, together with 3,000 prisoners.

The news of this great calamity spread horror and dismay at Athens. The city had no means of defence; and two months later, when the Spartan Admiral ap-

peared in the harbor and demanded immediate surrender, she was obliged to capitulate. The long walls and fortifications of the Peiræus were destroyed, all the ships of war given up, all exiles restored, and all foreign possessions relinquished.

Thus ended the **Athenian** supremacy, which had lasted for seventy-three years. The great days of Athens under Pericles were gone; but they could never be forgotten, and remained as a treasure to the nation for all time. After-generations have found a source of encouragement in the contemplation of this age, which, in its intellectual activity, has never been surpassed.

CHAPTER XIX.

THE THIRTY TYRANTS. SOCRATES.

THE triumph of Sparta was the triumph of oligarchical principles throughout Greece. At Athens the democracy was abolished, and the entire control of the government placed in the hands of a **Board of Thirty**, called the **THIRTY TYRANTS**. Boards of ten were set up by Lysander, as the supreme authority, in Samos and other places, while Spartan governors, with indefinite powers, were established everywhere. The Greeks found that, instead of gaining by the change of masters, they had lost; that they had exchanged the yoke of Athens, which if grasping was at least refined, civilized, and polished, for that of Sparta, which was not only grasping, but coarse, harsh, and cruel.

Critias was at the head of the **Thirty Tyrants** at Athens. He was distinguished above all the others for his cruelty and rapacity. Hundreds of citizens were seized, pronounced guilty by the **Thirty**, and condemned to perish. The property of the victims was confiscated, and murder and robbery seemed the order of the day.

Such numerous deeds of violence filled the city with terror and indignation. It became more and more evident every day that no man was safe in Athens; so that Athenian emigrants kept flocking into the neighboring states. These suffering exiles aroused deep sympathy

by the recital of the endless enormities perpetrated by Critias and his colleagues. **Thrasybulus**, one of the exiles who had fled to Thebes, marched with a small band of followers into Attica and seized **Phylé**, a fortress north of Athens on the direct road to Thebes. The **Thirty** marched out with a strong force to attack him, but were driven back. Five days later, **Thrasybulus** formed the bold plan of surprising by night the **Peiræus**. Here he was joined by many sympathizing countrymen. The next morning Critias with a body of men endeavored to dislodge him, but to no purpose. In the engagement that ensued he himself, with many followers, was killed.

The **Thirty**, now that they had lost their leader, the most cruel and unprincipled of them all, were easily deposed (403 B.C.), after a government of only eight months.

Shortly after this, the exiles were recalled, all the acts of the **Thirty Tyrants** annulled, and the old laws of **Draco** and **Solon** revised and put in force.

A dark blot on the history of Athens at this time is the condemnation of **Socrates** (399 B.C.). This illustrious philosopher, whose teachings were full of the highest morality, who had always been a true patriot and fought faithfully on many a battle-field, who had ever favored justice and mercy, the powers of whose great intellect were directed against atheists and sceptics of all kinds, was accused, forsooth, of corrupting the Athenian youth, and introducing the worship of strange deities. His admirable defence when on trial served only to exasperate his blind judges, and he was condemned to death.

CHAPTER XX.

EXPEDITION OF THE TEN THOUSAND. BATTLE OF CUNAXA. AUTUMN, 401 B.C.

DARIUS II. (Nothus), king of Persia and grandson of Xerxes I., died 405 B.C. Darius had two sons, Artaxerxes and Cyrus (called **Cyrus, the Younger**). Artaxerxes succeeded to the throne; but Cyrus, who had always been a rival of his brother, determined to obtain by force the coveted sceptre. Accordingly he hired 10,000 Greek troops, who, at the close of the Peloponnesian war, were left in Asia Minor with nothing to do, to assist him in his bold undertaking.

They marched from Sardis in the spring of 401 B.C., pursued their course through Asia Minor, Syria, and, having crossed the Euphrates, followed its course until they met the forces of Artaxerxes on the plain of **Cunaxa**, near Babylon. In the battle which followed the Greek troops were victorious, but Cyrus himself was killed. **Xenophon** then took command of the Greek army, and a retreat was made, under great difficulties and dangers, through an enemy's country, to the Euxine (**Black**) sea. This celebrated **Retreat of the Ten Thousand** has been described in full by **Xenophon** himself, in one of his writings called the **Anabasis**.

THE WAR OF THE SPARTANS WITH PERSIA,
399-394 B.C.

THE CORINTHIAN WAR, 394 B.C., TERMINATED BY
THE "PEACE OF ANTALCIDAS."

The immediate result of the expedition of the "Ten Thousand" was war between Persia and Sparta. The greater part of the "Ten Thousand" was composed of Spartan troops, and Artaxerxes was determined to punish them for their boldness in marching against him. The war lasted for six years, and was carried on in Asia Minor.

Agesilaus, the Spartan commander, was decidedly getting the better of Artaxerxes, when he was called home to crush an alliance formed against Sparta by Argos, Thebes, Corinth, and Athens, who were becoming jealous of her power.

The war which followed is called the Corinthian war, a war now in favor of Sparta, now of the allies. The great land fight was at Coroneia, in Bœotia, 394 B.C. Here Agesilaus gained a victory, though not a very decisive one, over the Thebans. But in a severe naval battle off Cnidos, in Æolia (August, 394 B.C.), Conon, the Athenian Admiral, assisted by the Persians, completely defeated the Spartans. More than half their fleet was either captured or destroyed.

In the following spring (393 B.C.) Conon returned to Athens, and rebuilt the Long Walls and fortifications of the Peiræus. The Athenians honored him as a second founder of their city and restorer of her greatness.

Sparta soon found that the strain upon her resources to carry on this war successfully was so great that she

was eager to procure peace at any cost. **Antalcidas** was sent to the Persian court to conclude a peace. This peace, called the **Peace of Antalcidas** (387 B.C.), was most disgraceful to the Greeks, who relinquished to Persia all the Greek cities in Asia Minor and many of the islands of the *Ægean*. (**Lemnos**, **Imbros**, and **Seyros** were still to belong to Athens.)

Sparta was now at the zenith of her power, extending her influence in all directions, and nowhere meeting with resistance. But success, as is often the case, resulted in arrogance. Even in time of peace she occupied the citadel of Thebes, — the **Cadmeia**, — and for three years the city was a mere dependent upon Sparta. But the Thebans were discontented, and determined as soon as possible to throw off the hated yoke. Their deliverance was near at hand. Two young Thebans, **Epameinondas** and **Pelopidas**, were destined to be the saviors of their city.

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CHAPTER XXI.

FREEDOM OF THEBES FROM SPARTAN SWAY, 379 B.C. LEAGUE BETWEEN ATHENS AND THEBES.

EPAMEINONDAS AND PELOPIDAS.

THE PEACE OF CALLIAS, 371 B.C.

Epameinondas and Pelopidas were two Thebans noted for their faithful friendship to one another. They were both distinguished for integrity and uprightness, and both were successful generals.

Pelopidas at the head of a body of exiles resolved to make an attack upon the Spartan garrison at Thebes, and wrest the city from their oppressive rule. The Spartan leaders were killed at a banquet, and the garrison expelled from the citadel (379 B.C.). Athens and Thebes now joined in alliance, and declared war against Sparta. A confederacy, similar to the Confederacy of Delos, was formed, with Athens at the head, but with all the members perfectly independent.

In Thebes the soldiers were put under the best training, and the memorable **Sacred Band** was for the first time organized. This was a brigade of 300 heavy-armed men. It consisted of young men from the best families, distinguished for their strength and courage, and was drawn up in such a manner that each pair of soldiers were intimate friends. Thus the whole band was kept together by ties which no dangers could

sever. Epameinondas took the most prominent part in drilling and disciplining these bands.

In the summer of 378 B.C., a large force of Spartans marched into Bœotia, but without effecting any thing decisive. All subsequent invasions of the Spartans were similar in their results; until, in 374 B.C., the Thebans succeeded in driving out the Spartans, and for two years were free from an invasion. During this period most of the Bœotian cities submitted to Thebes, all Spartan garrisons were expelled, and free governments restored.

In September, 376 B.C., the Athenians gained their first great victory since the Peloponnesian war at **Naxos**. The Spartan fleet had been cruising in the **Ægean**, and threatening to destroy the commerce of the Athenians. Feeling severely this interruption to their trade, Athens fitted out a fleet and despatched it to check the Spartans in their course. The two fleets met, and in a sharply contested action near **Naxos** the Spartans received a severe defeat. Athens regained her mastery over the sea.

Thus all the efforts of Sparta against her two enemies (Thebes and Athens) were of no avail.

But the successes of Thebes raised feelings of jealousy in the breasts of the Athenians, who began to negotiate with Sparta. A peace was then (371 B.C.) concluded, called the **Peace of Callias**, in which the independence of all Greek cities was recognized. Thebes, wishing to be the head of the cities in Bœotia, declined peace on such terms, and was excluded from the treaty.

CHAPTER XXII.

THE THEBAN SUPREMACY, 371-361 B.C.

LEUCTRA, 371 B.C.

MANTINEIA, 362 B.C.

SPARTA now having only Thebes to contend with, and imagining that she could easily triumph, sent troops into Bœotia to crush her hated rival. But Epameinondas and Pelopidas were not to be so easily overcome. The Theban army, though outnumbered, arrayed their forces so skilfully that the Spartans could nowhere break their solid lines. The tactics adopted by Epameinondas were the same as those used by Napoleon in modern times; viz., to concentrate at a given point of the enemy's line large numbers of troops. The Sacred Band led the attack; and, although the Spartans evinced their usual valor, the Thebans carried every thing before them. The Spartans left 4,000 on the field, while only 300 Thebans were slain.

This magnificent victory of Epameinondas at Leuctra dashed the hopes of Sparta to the ground. She fell, suddenly and for ever, from her previous high position. Almost all central Greece joined Thebes. Epameinondas, invited by Arcadia, marched into the Peloponnesus and ravaged the Spartan territory, approaching to the very suburbs of the city, an almost unprecedented

event; for it had been the boast of Sparta that "their women had never seen the smoke of an enemy's camp."

Epameinondas also founded a new city in Arcadia, which he called **Megalopolis**. He established the independence of Messenia, and founded the city of **Messene**.

Meanwhile Thebes was extending her influence also in northern Greece. Her armies were sent into Thessalia, and after some resistance the country was subjugated. In a battle fought here on the hills of **Cynoscephalæ** (364 B.C.) Pelopidas was slain.

In 362 B.C. Epameinondas again entered the Peloponnesus. At Tegea he was joined by his allies. From here he advanced towards **Mantineia**, where the Spartan troops were stationed. Here a great battle was fought, in which Epameinondas repeated the tactics so successful at **Leuctra**, and completely defeated the Spartans and their allies. But he himself was killed, and in his death Sparta was almost compensated for her defeat; for Thebes, unable to find another capable leader, sunk back at once into insignificance. Thus ended the Theban supremacy, which lasted for ten years, 371-361 B.C.

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CHAPTER XXIII.

SOCIAL WAR, 358-355 B.C.

SACRED WAR, 357-346 B.C.

PHILIP OF MACEDONIA.

THE peace which followed **Mantineia** was not disturbed for six years. During this time Athens recovered in a great measure her former prosperity. She had again become mistress of the Chersonesus, of Eubœa, and her territory in the region of Amphipolis. But a revolt of many of her more distant allies, as Rhodos, Cos, Chios, and Byzantium, engaged her in the **Social war**. This war cost her many men, drew largely on her treasury, and finally resulted in a peace disadvantageous to herself, while it secured the independence of her allies.

The **Social war** was also highly injurious to Athens in another respect. She was so engaged in the struggle with her allies that she allowed Philip, king of Macedonia, now first rising into importance, to deprive her of all her dominions upon the Thermaic Gulf, the most important of which were **Amphipolis** and **Potidæa**.

Before the **Social war** had come to an end, another struggle, fatal to Greece, was begun, called the **Sacred war**. The cause of this war was the hatred of Thebes for Phocis, a state that had been a friend of Sparta. Phocis seized upon the treasures at Delphi, and with

the assistance derived from them prolonged the war for eleven years. At last Thebes called in (346 B.C.) the aid of Philip, king of Macedonia.

Philip (359-336 B.C.) was a monarch of great ability and activity. Previous to his accession, Macedonia had been a second or third rate power of no importance.

At the age of fifteen, Philip was sent to Thebes as a hostage, where he lived three years, while that city was at the height of its prosperity under Pelopidas and Epameinondas. He was thus brought in contact with these great men, and led to study their system and imitate their actions. He learned the importance of careful military training; and it was in a great measure owing to the fine discipline of his troops that he was always invincible. He was also a master of diplomacy and an artful deceiver, advancing his purposes fully as much by promising and bribing as by force of arms.

Such was the person whom Thebes invited to aid her in conquering the Phocians; one who would only be content when he saw the whole of Greece at his feet.

It required but a short time for Philip to reduce the towns of Phocis and disperse their inhabitants.

Within six years of the submission of Phocis, Philip declared war against Athens, the only city in Greece capable of offering any resistance. At this time the Athenians were in a state of apathy, in marked contrast to their ancient activity and patriotism. Demosthenes, the greatest orator of ancient times, was the only person who seemed to realize the importance of making a firm stand against Philip, and opposing to the last his ambitious plans. His orations against Philip and his policy (called the *Philippics*) are masterpieces of eloquence. *Æschines* was the opponent of

Demosthenes; an orator of nearly equal ability as his rival, but won over to the side of Philip by flattery and bribes.

In 338 B.C. Philip again appeared in Greece, having been requested to punish Amphissa, a town in Locris, that had been guilty of sacrilege. Instead, however, of proceeding against this place, he seized Elateia, a town in Phocis, evidently intending to gain a strong footing in central Greece.

The Thebans and Athenians were at last alarmed, and determined to take the field against this dangerous foe. Philip met them on the plains of Chæroneia (August 7, 338 B.C.). Here the Macedonian troops showed that their careful training and drill had been to some purpose. The Greeks were completely routed.

All the states, except Sparta, immediately acknowledged the supremacy of Philip.

Philip's empire now included all Greece as well as Macedonia. Not satisfied with this, he turned his ambitious plans towards Persia. He could not rest until the inhabitants of this vast country were numbered among his subjects. But in the midst of his preparations he was assassinated at the age of forty-seven, after a reign of twenty-three years.

CHAPTER XXIV.

ALEXANDER THE GREAT, 336-323 B.C.

PHILIP was succeeded by his son **Alexander**. At the beginning of his reign, Alexander quelled several rebellions, marched down into Greece, and received from it proofs of submission. On his return to Macedonia, he found it necessary to invade Thrace, and crush his enemies in that region.

While he was absent on this expedition, a false report was spread in Greece that he had been killed. Thebes immediately revolted (335 B.C.), and her example would probably have been imitated by the other cities of Greece, had not the young monarch appeared unexpectedly in Bœotia. He stormed Thebes, massacred her citizens, and completely destroyed the city. The few survivors were sold into slavery. All Greece was thoroughly terrified by this vengeance of Alexander, and gave him no further trouble.

Alexander now determined to carry out the plans of his father, and invade Persia. In the spring of 334 B.C. he crossed the Hellespont with an army of about 35,000 men. This army consisted entirely of veteran troops who had had a long experience in warfare under Philip. The Persians awaited his approach near the river **Granicus** in Mysia. Their forces outnumbered those of Alexander, but the superior discipline of the Macedonian troops won the day. The result of this victory

was, that the greater part of Asia Minor revolted from the Persians and sided with Alexander.

The conqueror now marched through Asia Minor, and found the Persian monarch himself (Darius III.) with an immense army of 600,000 men awaiting him at **Issus** (November, 333 B.C.). Darius had intended to fight on the plain of Antioch, where his vast army would have room to act. But, as Alexander did not come to meet him, he grew impatient, and advanced into the defiles which lie between Syria and Cilicia, near Issus. In a narrow valley the armies met, where numbers, upon which the Persians relied, were of no avail, but rather an impediment. Under such circumstances Alexander was easily victorious.

After the victory of **Issus**, Alexander conquered the cities on the coast of the Mediterranean, the most important of which was **Tyre**. This place endured a siege of seven months. When it was finally taken (July, 332 B.C.), the inhabitants who escaped massacre were sold into slavery. Alexander next marched into Egypt, and, having subdued the country, founded **Alexandria** near the mouth of the Nile, which afterwards became a wealthy and populous city.

After these conquests, Alexander sought out Darius in the heart of his Empire. The Persian king had, meanwhile, collected the entire forces at his command, determined to make a final stand against the intruder. It was on the field of **ARBELA** (October, 331 B.C.), near Babylon, that the comparative strength of Persian and Macedonian discipline was fairly tested. Darius had selected his own ground, and had every natural advantage in his favor. Here his defeat was owing both to the superiority of the European to the Asiatic soldier,

and to the consummate ability of the Macedonian commander.

The result of Arbela was that the Persian Empire became a mere dependency of Macedonia. Darius himself was shortly after murdered.

The ambition of Alexander was still unsatisfied. He conceived the startling plan of conquering India; and had not his soldiers, tired out by such an uninterrupted series of campaigns, refused to proceed, his empire would have been bounded on the east only by the ocean. As it was, he advanced to the river *Hyphasis*, a branch of the Indus.

Alexander was no selfish conqueror. He did not conquer simply for the sake of conquering. Wherever he went he improved the country. Throughout Persia commerce revived, and new vigor was infused into the Asiatic blood. It was his hope to extend his kingdoms still further by the conquest of Arabia, when he was suddenly cut off by a fever (June, 323 B.C.), in the thirteenth year of his reign and the thirty-third of his age. The empire which he had built up so quickly broke as quickly into fragments now that its head was gone.

The news of Alexander's death was received with great joy throughout Greece. Demosthenes again endeavored to arouse by his eloquence the Athenians, with but little result. Athens never afterwards possessed any political power. Her greatness was gone. Her glory, which had outshone that of any other city, was departed. But her real empire—that over the minds of men—still exists in the writings of her great scholars.

CHAPTER XXV.

GREECE AND MACEDONIA FROM ALEXANDER TO THEIR CONQUEST BY THE ROMANS.

THE news of Alexander's death reached Greece in the summer of 323 B.C. A large confederacy was formed, and war begun, in the expectation of freeing Greece from the Macedonian yoke. This war, called the **Lamian war** (323-321 B.C.), was a perfect failure; and, in the defeat at **Crannon**, the yoke of Macedonia was riveted upon Greece more firmly than ever.

From this time, Greece becomes little more than a tool in the hands of competitors for empire elsewhere.

Antipater, one of Alexander's generals, who was now the ruler of Macedonia, died in 318 B.C., leaving the regency to his brother officer, **Polysperchon**.

Cassander, the eldest son of Antipater, was disappointed at not receiving the kingdom, and raised a rebellion against Polysperchon, which resulted favorably. He occupied the throne from 316 to 296 B.C. Cassander was followed by his son **Thessalonice** (298-297 B.C.); he, by his two brothers, **Antipater II.** and **Alexander** (297-294 B.C.). **Demetrius Poliorcetes** then ascended the throne. The sceptre fell to his descendants, who held it for more than one hundred years, until **Perseus** was carried away as a captive, to grace the triumph of a Roman conqueror (168 B.C.).

During this time, the Achæans made an effort to unite the Greek states into one body, whose common interests would make them stronger than when disunited by local feuds and jealousies. The Achæan league, led (251 B.C.) by Aratus of Sicyon, and afterwards (183 B.C.) by Philopœmen of Megalopolis, was successful. But the feuds of the Acarnanians and Ætolians prepared the way for the great conquerors of the world to step in. Corcyra and Epidamnus became Roman allies; and Roman allies soon became Roman subjects. The Romans, having once obtained a foothold in a place, never gave it up. After the battle of Pydna (168 B.C.), which decided the fate of Macedonia, the Roman general, Mummius, marched to Corinth, and captured it (146 B.C.). The Achæan league was thus brought to an end; and Greece became a Roman province, under the name of Achaia.

CHAPTER XXVI.

ANCIENT GREEK WRITERS.

POETS.

EPIC.

HOMER, see page 8.

HESIOD, born at Ascra, in Bœotia. Lived about the same time as Homer. Principal works are the "Theogony," an account of the origin of the world and the birth of the gods; the "Works and Days," in which he lays down moral maxims for the regulation of our daily conduct.

TRAGIC.

ÆSCHYLUS, born at Eleusis, in Attica, 525 B.C.; died in Sicily, 456 B.C. Seven of his plays have come down to us.

SOPHOCLES, born at Athens, 495 B.C.; died 406 B.C. Seven plays have been preserved.

EURIPIDES, born at Salamis, 480 B.C.; died 406 B.C. Nineteen plays are extant.

COMIC.

ARISTOPHANES, born at Athens, 444 B.C.; died about 380 B.C. Eleven plays preserved.

PROSE WRITERS.

HISTORIANS.

HERODOTUS (called the father of history), born at Halicarnassus, in Caria, 484 B.C.; died about 408 B.C. His history embraces a period of about 240 years, ending in the year 478 B.C.

THUCYDIDES, born at Athens, 471 B.C.; died in exile, in Thrace, 391 B.C. His history of the Peloponnesian war, in eight books, closes in the year 411 B.C. This history is a very careful and impartial composition, differing from that of Herodotus, which is full of episodes and wonderful tales.

XENOPHON, born about 445 B.C.; died about 359 B.C. Works: *Hellenica*, a continuation of the history of Thucydides; *Anabasis*, an account of the expedition of the "Ten Thousand;" *Cyropædia*, the life of Cyrus the Great; *Memorabilia*, a defence of Socrates and his philosophy.

ORATORS.

PERICLES, born at Athens, about 499 B.C.; died 429 B.C. (See pages 61, 63, and 74.)

Of this distinguished orator and statesman Thucydides says: "All the time that he stood at the head of the state, he governed it with moderation, and watched over its safety. Under him it rose to the highest pitch of greatness. The cause of his influence was that he was powerful in dignity of character and wisdom; that he proved himself to be pre-eminently the most incorruptible of men; and that he restrained the people freely, and led them instead of being led by them."

DEMOSTHENES, born at Athens, 382 B.C.; died 322 B.C. The first attempt of this great orator at eloquence was a perfect failure: he was even hooted off the platform. He then withdrew from the public, and devoted himself sedulously for some time to the study of oratory. He is said to have shut himself up for three months in a subterranean chamber, copying and recopying the history of Thucydides, that he might thereby improve his own style. Such careful training was rewarded with success, and when he next ventured to speak in public he was received with favor. Of his orations, which have always been considered models of eloquence, sixty-one have come down to us.

ÆSCHINES, born 389 B.C.; died 314 B.C. Only three orations have been preserved. (See pages 108 and 109.)

PHILOSOPHERS.

THALES, born at Miletus, 636 B.C.; died about 546 B.C. Called the *Ionio* philosopher. He maintained that water was the first principle of all things.

PYTHAGORAS, born at Samos; flourished first half of the sixth century. He taught the transmigration of souls.

SOCRATES, born 469 B.C.; died 399 B.C. (See page 99.)

PLATO, born 429 B.C.; died 347 B.C. He was a disciple of Socrates, and founded the *Academo* school of philosophy.

ARISTOTLE, born at Stagira, in Chalcidice, 384 B.C.; died in Eubœa, 322 B.C. He founded the *Peripatetic* school of philosophy, so called because he delivered his lectures walking about.

CHRONOLOGY.

B.C.

- + 1194-1184. Siege of **Troy**.
- 1104. Return of the **Heracleidæ**.
- 1045. { Death of **Codrus**, last king of Athens.
 { **Medon**, first life-Archon.
- + 850 (?) **Homer**.
- + 825 (?) **Lycurgus**.
- + 776. First Olympiad.
- 752-684. Decennial Archons.
- 743-724. First Messenian War.
- 685-668. Second Messenian War.
- 684. Annual Archons.
- 624. **Draco**.
- + 594. **Solon**.
- 560-510. The **Peisistratidæ**.
- 558-529. **Cyrus I**.
- 529-522. **Cambyses**.
- 527. Death of **Peisistratus**.
- 521-486. **Darius I**.
- 514. Assassination of **Hipparchus**.
- + 510. { **Hippias** expelled from Athens.
 { **Cleisthenes**.
- 508. Subjugation of Scythia by **Darius I**.
- 500. Ionic Revolt.
- 499. Sardis burned.
- 493. { Fleet of **Mardonius** wrecked off Mount
 { **Æthos**.
- + 490. { First Persian Invasion of Greece.
 { **Marathon** (September 12).
- 489. Death of **Miltiades**.
- 486. Death of **Darius I**.

B.C.

486-465.

Xerxes I.

482.

Aristeides ostracized.

{ Second Persian Invasion of Greece.

+ 480.

{ **Thermopylæ** and **Artemisium** (July).

{ **Salamis** (September 20).

— 479.

Plataeæ and **Mycale** (September).

478.

Capture of **Sestos**.

477.

Capture of **Byzantium**.

476.

Confederacy of **Delos**.

475 (?)

Capture of **Elon**.

470 (?)

Capture of **Scyros**.

471.

Themistocles banished.

471.

Pausanias convicted of treason.

468.

Aristeides dies.

--- 466.

Eurymedon. **Naxos** revolts.

464.

{ Uprising of the **Helots** (sometimes called the Third Messenian War). **Thasos** revolts.

461.

{ Alliance between Athens and Sparta broken off. **Cimon** ostracized, but recalled in 456 B.C.

457.

Tanagra. Completion of **Long Walls**.

+ 456, 448

Cænophyta.

(?)

455.

Revolt of **Helots** put down.

449.

Death of **Themistocles** and **Cimon**.

447.

{ **Coroneia** marks the end of Athens' control in **Bœotia**.

445.

Thirty Years' truce concluded by **Pericles**.

435.

Cape Actium.

432.

Cape Cheimerium (**Sybota**).

432.

{ Revolt of **Potidæa**.

{ Congress at Sparta (December).

B C.

- 431-404. Peloponnesian War.
429. Death of Pericles.
427. { Capture of Mitylene.
Plataeæ surrenders to the Spartans.
425. Sphaacteria.
424. Delium.
422. Death of Cleon and Brasidas.
421. Peace of Nicias.
418. Mantinea.
416. Aid asked of Athens by Eggesta.
- 415-413. Sicilian Expedition.
413. Occupation of Deceleia by the Spartans.
412. { Revolt of Chios, Lesbos, and Rhodos.
Naval fight off Miletus. Alliance between
Sparta and Persia.
411. The Four Hundred (March-June).
- 411(April). { Alcibiades rejoins his countrymen at
Samos.
- 411 (July). { Victory of Athenians over Spartans at
Abydos.
- 411 (Oct.). Cynossema.
- 410 (Feb.). Cyzicus.
- 408 (June). Alcibiades returns to Athens.
407. { Notium. Alcibiades deprived of command,
and retires to his private estates in the
Chersonesus.
406. Mytilene. (~~Arginusæ~~) *Arginusæ*
- 406 (Sept.). Arginusæ. (~~Arginusæ~~) *Arginusæ*
- 405 (Aug.). Egospotami. *Egospotami*
- 404-403. { The Thirty Tyrants.
- (8 mos.).
- 404-371. Supremacy of Sparta.

B.C.

- + 399. Death of **Socrates**.
- 401. **Cunaxa**.
- 399-394. War of Sparta with Persia.
- 394. { **Corinthian War**.
- { **Coroneia, Cnidus**.
- 393. Long Walls rebuilt by **Conon**.
- 387. Peace of **Antalcidas**.
- 376. Defeat of Spartans at **Naxos**.
- 371. Peace of **Callias**.
- 371. **Leuctra**.
- + 371-361. **Theban Supremacy**.
- 364. Death of **Pelopidas** at **Cynoscephalæ**.
- 362. **Mantineia**. Death of **Epameinondas**.
- 358-355. **Social War**.
- 357-346. **Sacred War**.
- 346. **Philip** of Macedonia first called to Greece.
- 338. **Chæroneia**.
- 336-323. **Alexander the Great**.
- 335. Revolt and reduction of **Thebes**.
- 334. **Granicus**.
- 333 (Nov.). **Issus**.
- 332 (July). Capture of **Tyre**.
- 332. Founding of **Alexandria**.
- 331 (Oct.). **Arbela**.

323

PERSIAN KINGS.

CYRUS I. (558-529 B.C.).

CAMBYSES (529-522 B.C.).

ATOSSA-DARIUS I. (521-486 B.C.).

XERXES I. (486-465 B.C.).

ARTAXERXES I. (465-425 B.C.).

DARIUS II. (Nothus) (425-405 B.C.).

ARTAXERXES II. (405-362 B.C.).

ARTAXERXES III. (359-338 B.C.).

DARIUS III. (perhaps descended from DARIUS II.)
(336-330 B.C.).

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